

# LINGUISTIC SURVEY OF INDIA

---

**VOL. V.**

**INDO-ARYAN FAMILY**

**EASTERN GROUP.**

**PART II**

**SPECIMENS OF THE BIHĀRĪ AND ORIYĀ  
LANGUAGES.**



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Dear Sri Sundarlal,

Thank you very much for undertaking the task of republication of Grierson's LINGUISTIC SURVEY OF INDIA. It is a pleasure to know that you were able to complete the republication of the 50 volumes of Max Muller's 'Sacred Books of the East' within 3 years. Your work, I may assure you, is of the greatest value to the intellectuals of the world.

With the best wishes,

Yours sincerely,

(S. Radhakrishnan)

Sri Sundarlal,  
Motilal Banarsidass,  
Post Box 1586,  
Bungalow Road,  
Jawaharnagar,  
Delhi-7

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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *oi*, ओ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣha</i>	स <i>sa</i>	ह <i>ha</i>		ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ल्ह <i>ḷha</i> .	

Visarga (:) is represented by *h*, thus क्रमशः *kramaśah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus बंश *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>‘</i>
ب <i>b</i>	ح <i>ch</i>	ذ <i>ḍ</i>	ز <i>z</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	خ <i>h</i>	ڙ <i>ẓ</i>	ڙ <i>ẓh</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	ث <i>ṭh</i>			ض <i>z</i>	ق <i>q</i>
ٲ <i>ṭ</i>				ط <i>ṭ</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>ẓ</i>	گ <i>g</i>

ل *l*

م *m*

ن *n*

when representing *anunāsika* in Dēva-nāgarī, by ~ over nasalised vowel.

و *w* or *v*

ه *h*

ی *y*, etc.

Tanwin is represented by *n*, thus فُرَّان *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دَاوَد *da‘wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَند *banda*. When pronounced, it is written,—thus, گُنَّه *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh’tā*, pronounced *dēkhtā*; (Kāśmirī) तह *te‘h*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhathī*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhtō (ط), Kāśmīrī (چ, ق), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ذ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (چ) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (چ), and Puṣhtō (چ or ڄ) are represented by *n*.
- (e) The following are letters peculiar to Puṣhtō :—  
 ټ *t*; ځ *ts* or *dz*, according to pronunciation; ډ *d*; ږ *r*; ښ *zh* or *g*, according to pronunciation; ښ *sh* or *kh*, according to pronunciation; ښ or ښ *n*.
- (f) The following are letters peculiar to Sindhī :—  
 ٻ *bb*; ڀ *bh*; ٺ *th*; ٽ *t*; ٿ *th*; ڀ *ph*; ڄ *jj*; ڇ *jh*; ڄ *chh*;  
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڪ *k*; ڪ *kh*; ڳ *gg*; ڳ *gh*;  
 ڳ *n*; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ā*, represents the sound of the *a* in *all*.

*ā*, „ „ „ *a* in *hat*.

*ě*, „ „ „ *e* in *met*.

*ō*, „ „ „ *o* in *hot*.

*e*, „ „ „ *é* in the French *était*.

*o*, „ „ „ *o* in the first *o* in *promote*.

*ö*, „ „ „ *ö* in the German *schön*.

*ü*, „ „ „ *ü* in the „ *mühe*.

*th*, „ „ „ *th* in *think*.

*dh*, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ásistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.



## BIHARĪ.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chōta Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oriyā, and on the West by the Chhattisgarhī, Baghelī, and Awadhī dialects of Eastern Hindī. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Bihārī has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with Eastern Hindī, Baghelī, and Chhattisgarhī. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oriyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oriyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhī Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihārī and of Bengali, its neighbour to the East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindī.

In regard to pronunciation, Bihārī occupies a middle place between Bengali and Eastern Hindī. Nothing is so characteristic of Bengali as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithilī, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cub* and the *o* in *cob*. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpurī. As regards the letter *s*, the ancient Māgadhi was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindī exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say 'shibboleth,' while the inhabitants of Hindōstān, like the Ephraimites, can only say 'sibboleth.' Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithilī alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindī the idea contained in the English words 'of a horse,' we first take the word *ghōṛā*, meaning 'a horse.' We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindī, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *b*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham'r-ā-kē*, to me; *dekh'b-ā-saũ*, from seeing; *pak'r-ā-mē*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kē*, to me; *dekhīb-ā-r*, of seeing. So in Hindī, the oblique form of the genitive postposition is *kē*, but in Bhojpurī, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindī. Thus *ham'nī-ke*, of us, oblique form, *ham'nī-kā*, used to mean 'we.' So also in Maithilī, we have *ham-ā-r*, of us, of me, and the nominative plural *ham'rā-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean 'sons.' Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-a-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindī.

In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, *kē*, as Bengali. For most of the other cases the postpositions, such as *mā̃*, in, are more closely connected with Eastern Hindī.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī and Bengali, while it is always remembered in the West.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihārī has three auxiliary verbs, two of which are found in Bengali and not in Hindī.

The Bihārī for 'I am seeing' is *dekhaiṭ-ṭhī*, and in Bengali, the same phrase is translated *dekhītē-ṭhī*. In one dialect of Bihārī, the word for 'I am' is *bāṭṭī*, and in Bengali it may be *baṭi*. In Bihārī and Bengali, the sign of the future tense is the letter *b*. Thus, Bihārī *dekh-ab*, Bengali *dekh-iba*, I shall see. In Hindī, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihārī *dekh-<sup>a</sup>lanḥī*, he saw, Bengali, *dekh-ilen*.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindī, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihārī *ham mār<sup>a</sup>lāḥ<sup>2</sup>*, and the Bengali *āmi mārīlām*, just as for 'I went,' we have *ham gelāḥ<sup>2</sup>*, and *āmi gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but '*mārīlē*' for 'he struck.' The same distinction is observed in Bihārī, where 'he went' is *gēl*, and 'he struck' is *māral<sup>a</sup>kai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindī.

To sum up,—we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindī. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindī, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindī, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihārī has three main dialects, Maithilī or Tir<sup>a</sup>hutīā, Magahī, and Bhojpuri. Each of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithilī and Magahī on the one hand, and Bhojpuri on the other. The speakers are also separated by ethnic

peculiarities, but Magahī and Maithilī, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpurī. Magahī, indeed, might very easily be classed as a sub-dialect of Maithilī, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpurī, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpurī has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithilī and Magahī, but *raüre* in Bhojpurī.

The verb substantive in Maithilī is usually *chhai* or *achhī*, he is. In Magahī it is usually *hai*, and in Bhojpurī it is usually *bāṭē*, *bārē*, or *hāwē*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithilī *dekhait-achhī*, Magahī *dekhait-hai*, Bhojpurī *dēkhat-bāṭē*, he is seeing. But Magahī has also a special form of the present, *viz.*, *dēkha-hai*, he sees, and so has Bhojpurī, *dēkhe-lā*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithilī and Magahī, but is as simple and straightforward in Bhojpurī as it is in Bengali or Hindī.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithilī and Magahī are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpurī is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpurī are two of the great civilisers of Hindōstān, the former with his pen, and the latter with his cudgel.

This last remark brings us to the consideration of the ethnic differences between the speakers of Maithilī and Magahī on the one hand, and those who speak Bhojpurī on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhman extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhman of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and

Ethnic differences between speakers of Bhojpurī and of the other Bihārī dialects.

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindōstān which illustrates the national character. It is '*bhadēs*', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative, I do not know: but a whole history is contained in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindōstān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindōstānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as *pālki* bearers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed '*darwāns*,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtleties.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken :—

Number of Speakers.

Maithili	.	.	.	.	.	.	.	.	.	.	.	10,000,000
Magahi	.	.	.	.	.	.	.	.	.	.	.	6,239,967
Bhojpuri	.	.	.	.	.	.	.	.	.	.	.	20,000,000
TOTAL												36,239,967

For reasons which I shall explain when dealing with the Maithili dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows :—

	Maithili.	Magahi.	Bhojpuri.	Total.
Number of speakers in Assam	66,575	33,365	65,730	165,670
„ in non-Bihārī Bengal	196,782	231,485	346,878	775,145
TOTAL	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967+940,815, or altogether 37,180,782.

#### AUTHORITIES—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

- CAMPBELL, Sir G.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.
- FALLON, S. W.,—*A new Hindustani-English Dictionary*. Benarès and London, 1879. Contains much information regarding the various dialects.
- HOERNLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages*. London, 1880. Describes Maithilī and Bhojpūrī only.
- GRIERSON, G. A., C.I.E.,—*A Handbook to the Kayathī Character*. Calcutta, 1881. 2nd Edition, 1899. In the title of the 2nd Edition, the word 'Kayathī' is altered to 'Kaithī'.
- GRIERSON, G. A., C.I.E.,—*Essays on Bihārī Declension and Conjugation*. *Journal of the Asiatic Society of Bengal*, Vol. lii, 1883, Pt. I, pp. 119 and ff.
- GRIERSON, G. A., C.I.E.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Parts I—VIII. Calcutta, 1883—1887.
- GRIERSON, G. A., C.I.E.,—*Bihar Peasant Life; Being a Discursive Catalogue of the Surroundings of the People of that Province*. Calcutta and London, 1885.
- HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language*. Part I, Calcutta, London, and Leipzig, 1885. Part II. Calcutta, London, and Leipzig, 1889. Only two parts issued.
- FALLON, S. W., TEMPLE, R. C., C.I.E., and LALA FAQIR CHAND,—*A Dictionary of Hindūstānī Proverbs*. Benarès and London, 1886. Contains many Bihārī proverbs scattered through it, and has a special section for Bhojpūrī ones.
- CROOKE, B. A.,—*Rural and Agricultural Glossary for the N.-W. Provinces and Oudh*. Calcutta. 1888. Contains much information about Bihārī.
- CHRISTIAN, JOHN,—*Behar Proverbs*. London, 1891.
- KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated ..... the Colloquial Dialects of ..... Bhojpūr, Magadhā, Maithilā, etc., with copious philological Notes*. Second Edition, London, 1893.

No less than five different characters are used in writing Bihārī, viz., the Bengali,

the Oṛiyā, the Maithilī, the Dēva-nāgarī, and the Kaithī.

Written character. The Bengali and Oṛiyā characters are only employed in writing a form of Magahī current in Manbhum and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhman̄s in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DĒVA-NĀGARĪ ALPHABET.<sup>1</sup>

## VOWELS.

अ <i>a</i>	आ <i>ā</i>	इ <i>i</i>	ई <i>ī</i>	उ <i>u</i>	ऊ <i>ū</i>
ऋ <i>ṛi</i>	ॠ <i>ṛī</i>	ऌ <i>ṛi</i>	ॡ <i>ṛī</i>	ए <i>e</i>	ऐ <i>ē</i>
ऐ <i>ai</i>	ऐ <i>ai</i>	ओ <i>o</i>	औ <i>ō</i>	औ <i>āu</i>	औ <i>au</i>
अं, <i>ā̃</i> ,	अं <i>am</i>	अः <i>aḥ</i> .			

## CONSONANTS.

Gutturals	. क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i> .
Palatals	. च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ñ</i> .
Cerebrals	. ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i> .
Dentals	. त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i> .
Labials	. प <i>pa</i>	फ <i>ph</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i> .
Semi-vowels	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> .	
Sibilants	. श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i> .	

Although for the sake of completeness the vowel signs ऋ *ṛi*, ॠ *ṛī*, ऌ *ṛi* are included in the list of characters, they are not used at all in ordinary Hindī. They are, however, required in transcribing Sanskrit grammatical works into the Hindī language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms:—

*a* (not expressed), *ā* ॠ; *i* ॠ, *ī* ॠ; *u*, *ū* ॠ; *ṛi*, *ē*, *ē*; *ai*, *ai*; *o*, *ō*; *āu*, *au*.

Thus क *ka*, खा *khā*, गि *gi*, घी *ghī*, चु *chu*, छू *chhū*, जू *jū*, जे *jhe*, टे *tē*, ठे *ṭhē*, डे *ḍai*, ढो *ḍho*, तो *tō*, औ *thāu*, दौ *dau*.

In the following cases the combination of consonant and vowel gives rise to peculiar forms:

र *r* with *u* is written रु.

र *r* „ *ū* „ „ रु.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in ख *śva*, ल *ḥla*, and म *mna*; but there are some in which the elements are so altered as to be with difficulty recognised.

<sup>1</sup> Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindi Grammar.

<sup>2</sup> The signs ए, ऐ, ओ, औ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Dēva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.



Consonants are compounded in three ways, viz., 1stly, by writing one above the other, as क *kka*, ट *tta*; 2ndly, by writing one after the other, omitting in all but the last the perpendicular stroke, and uniting the remainder of the character to that next following, as ब *bda*, थ *ttha*, य *yya*; 3rdly, some letters, when in combination, partially or wholly change their form, thus, क *k* + श *sha* becomes क्ष *ksha*, also written क्श; ज *j* + ञ *ña*, ज्ञ *jña*.

र *ra* takes two different forms, according as it is the first or last letter of a compound. Thus, when initial in a conjunct, it is written as a semi-circle (called *rēph*) above the second consonant, as in सर्प *sarp*<sup>1</sup>; but when non-initial it takes the form of a short stroke below the preceding consonant, as in ग्रहण *grahan*.

When a conjunct of which र *ra* is the first member, consists of more than two consonants, the semi-circle *rēph* is written over the last letter, as in धर्म *dharm*, सर्व *sarv*. When a conjunct with र *ra* initial is vocalized by ि *i*, ि *ī*, े *e*, े *ē*, ै *ai*, ै *ai*, ो *o*, ो *ō*, ौ *au*, or is followed by *anuswār*, then *rēph* is written to the right of them all; thus, धर्मी *dharmmī*, मूर्ति *mūrti*, सर्व *sarvām*, etc.

Conjuncts are classified as strong, weak, or mixed, according to the character of the letters composing them.<sup>2</sup> Conjuncts formed of strong letters only, are termed *strong*, and those formed of weak letters only, *weak* conjuncts. Combinations of strong and weak letters are called *mixed* conjuncts. The following list will be found to comprise all the more common combinations, arranged in three classes.

#### STRONG CONJUNCTS.

क *kka*, क्क *kkha*, क्त *kta*; ग *gdha*, च *chch*, च्च *chchha*, ज *jja*, ज्ञ *jjha*, ट *tta*, ट्ट *tttha*; द *dga*, ड *dda*; त *tka*, त्त *tta*, थ *ttha*, थ् *tpa*, द *dga*, द्द *dla*, ध *dhha*, द्ध *dbha*, प *pta*, प्प *ppa*, प्फ *ppha*, ब *bja*, ब्द *bda*, ब्ब *bba*, ब्भ *bbha*.

#### WEAK CONJUNCTS.

ण *ṇa*, ण्ण *ṇṇa*, न *na*, न्ण *ṇṇa*, न्य *nya*, न्न *nra*, न्व *nva*, न्स *nsa*, न्न *nna*, म *ma*, म्म *mma*, म्य *mya*, म्म *mra*, म्ल *mla*, म्ह *mha*, य *yya*, र्ण *rṇa*, र्म *rma*, र्य *rya*, र्व *rva*, र्स *rsa*, र्ष *rsha*, र्ह *rha*, ल *lma*, ल्य *lya*, ल्ल *lla*, ल्ह *lha*, व्य *vya*, व्र *vra*, व्व *vva*, व्स *śna*, व्ष *śya*, व्स *śra*, श *śla*, श्व *śva*, श्स *śna*, श्म *shma*, श्य *shya*, श्व *shva*, स्न *sna*, स्म *sma*, स्य *syā*, स्र *sra*, स्व *sva*, स्स *ssa*; ह्म *hma*, ह्य *hya*, ह्र *hra*, ह्ल *hla*, ह्व *hva*.

#### MIXED CONJUNCTS.

क *kma*, क्य *kya*, क्त *kra*, क्त *kla*, क्क *kva*, क्ष *ksha*; क्य *khya*; ग्न *gna*, ग्स *gma*, ग्य *gya*, ग्र *gra*, ग्ल *gla*, ग्व *gva*; घ्न *ghna*, घ्य *ghya*, घ्न *ghra*; ङ *ṅka*, ङ्क *ṅkka*, ङ्ग *ṅga*, ङ्घ *ṅgha*; च्य *chya*; च्छ *chhra*; ज्ञ *jña*, ज्स *jma*, ज्य *jya*, ज्ञ *jra*, ज्व *jva*; ञ्च *ñcha*, च्छ *ñchha*, ज्ञ *ñja*, ज्स *ñjha*; ड *dra*; ण्ठ *ṇṭha*, ण्ठ *ṇṭa*, ण्ठ *ṇṭha*; त्न *tna*, त्स *tma*, त्य *tya*, त्र *tra*, त्व *tva*, त्स *tta*; थ्य *thya*; द्न *dna*; ध्य *dha*, ध्न *dhra*, ध्व *dhva*; न्त *nta*, न्य *ntha*, न्द *nda*, न्न *ndha*; प्न *pna*, प्स *pma*, प्य *pya*, प्र *pra*, प्ल *pla*, प्स *psa*; ब्य *bya*, ब्र *bra*; भ्य *bhya*, भ्न *bhra*; र्क *rka*, र्व *rkha*, र्स *rga*, र्ष *rgha*, र्स *rcha*, र्छ *rchha*, र्स *rja*, र्स *rta*, र्स *rtha*, र्स *rda*, र्स *rdha*, र्स *rpa*, र्स *rba*, र्स *rbha*; ल्द *lda*, ल्य *lpa*, ल्व *lba*; श्च *ścha*; श्क्ष *shka*, श्छ *shṭa*, श्छ *shṭha*, श्य *shpa*; स्क *ska*, स्त *sta*, स्थ *stha*, स्प *spa*, स्फ *spha*.

*Anunāsik* (अनुनासिक), simply denotes the nasalization of a preceding vowel, and

<sup>1</sup> In most modern Indian languages, the inherent *a* of the final consonant of a word is not pronounced, and is omitted in transliteration. Full explanations regarding this point will be found under the languages or dialects concerned.

<sup>2</sup> By the strong letters are intended all the five classes of mute letters, both smooth and aspirated; by weak letters, all other consonants.



can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized ; thus कहां *kahā*, क्यों *kyō*. In books edited by foreigners, *Anuswār* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign <sup>~</sup> over the nasalized vowel. Thus बाँस *bāṣ*, मैं *mē*.

*Anuswār* (अनुस्वार) <sup>~</sup>, which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel ; as, अंश *aṁś*, बंश *bāṁś*. In Hindi, however, *anuswār* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लंका instead of लङ्का *laṅkā* ; संच instead of सञ्च *sañch* ; पंडित instead of पण्डित *paṇḍit* ; अंत instead of अन्त *ant* ; खंभा instead of खम्भा *khambhā*.

*Visarg* (विसर्ग), meaning 'emission of breath' indicates a weak aspiration, which has euphonically taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi. It is written thus, : ; e.g., in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *dus + kha* ; अन्तःकरण *antaḥ-karan*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindi, may here be explained :—

*Virām* (विराम), 'pause' is written under a consonant, thus क *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *hal*.

*Avagrah* (अवग्रह), *ḥ*, indicates the elision of an initial *a* after a final ए *ē* or ओ *ō* ; as, त्रिंशोऽध्यायः *triṁśō 'dhyāyāḥ*, for त्रिंशो अध्यायः *triṁśō adhyāyāḥ*. It is, therefore, analogous to the English apostrophe. The half pause, |, is written at the end of the first line of a couplet of poetry ; the full pause, ||, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol २ between two words indicates that the former of the two is repeated ; as, वह अपने २ घर गए *waḥ ap'nē ap'nē ghar gaē*.

The mark ° is used, like the period in English, to indicate the abbreviation of a word ; as रामायन बा.° *Rāmāyan Bā.*, for रामायन बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into  $4 \times 4 = 16$ , parts called *ānā*, which are thus designated (units of all kinds are also thus divided) —

1 ānā or $\frac{1}{16}$	↷	9 ānās	↷
2 ānās	↷	10 ānās	↷
3 ānās	↷	11 ānās	↷
4 ānās	↷	12 ānās	↷
5 ānās	↷	13 ānās	↷
6 ānās	↷	14 ānās	↷
7 ānās	↷	15 ānās	↷
8 ānās	↷	One rupee	₹

Table showing the Kaithī alphabet, as written by Tīrhutī, Bhojpurī &amp; Magahī Scribes

Tīrhutī	Bhojpurī	Magahī	English	Tīrhutī	Bhojpurī	Magahī	English
अ	म	म	a.	१	॥	॥	n
आ	मि	मि	ā	१	१	१	t
इ	२	३	i	४	४	४	th
उ	३	३	u	६	६	६	d
ऊ	३	३	ū	५	५	५	dh
ए	३	३	ē	१	१	१	n
ऐ	३	३	ai	५	५	५	p
ओ	३	३	ō	अ	अ. ५	अ. ५	ph
औ	३	३	au	५	५	५	b
क	५	५	k	५	५	५	bh
ख	५	५	kh	५	५	५	m
ग	५	५	g	५	५	५	gh.
घ	५	५	gh	५	५	५	r
ङ	५	५	ṅ	५	५	५	l
च	५	५	ch	५	५	५	ub.
छ	५	५	chh	५	५	५	s'
ज	५	५	j	५	५	५	kh
झ	५	५	jh	५	५	५	s
ञ	५	५	ñ	५	५	५	h
ट	५	५	t	५	५	५	
ठ	५	५	th	५	५	५	
ड	५	५	d	५	५	५	
ढ	५	५	dh	५	५	५	

The Kaithi alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujerat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarātī language were printed in the Dēva-nāgarī type.

In the following account of the Kaithi character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithi used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Magah, and that used in writing Bhojpuri. These three are shown on the platē opposite.

## KAITHĪ OR KĀYATHĪ ALPHABET.

## VOWELS.

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū.
ए	ē	ऐ	ai	ओ	ō	औ	au	अं	am	अः	ah.

## CONSONANTS.

<i>Gutturals.</i>	क	ka	ख	kha	ग	ga	घ	gha		
<i>Palatals.</i>	च	cha	छ	chha	ज	ja	झ	jha		
<i>Cerebrals.</i>	ट	ta	ठ	ṭha	ड	ḍa	ढ	ḍha		
<i>Dentals.</i>	त	ta	थ	tha	द	da	ध	dha	न	na
<i>Labials.</i>	प	pa	फ	ph	ब	ba	भ	bha	म	ma
<i>Semi-Vowels.</i>	य	ya	र	ra	ल	la	व	va		
<i>Sibilants.</i>	श	śa	ष	ṣha	स	sa				
<i>Aspirate.</i>	ह	ha								

अ *a*, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write अ॒प, अ॒तु, but प, त. The other vowels, when following a consonant, are substituted for the inherent अ *a*, and, in this case, they take the following forms:—

अ	a (not expressed);	आ	ā	१
इ	i	ई	ī	२
उ	u	ऊ	ū	३
ए	ē	ऐ	ai	४
ओ	ō	औ	au	५

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

क	ka,	आ	kā,	इ	ki,	ई	kī,	उ	ku,	ऊ	kū,	ए	kē,
ऐ	kai,	ओ	kō,	औ	kau.								

The vowel mark *·* is called अनुस्वार *anuswār* as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, अ॒म्, ब॒ह्. It is used for both the *anunāsik* and the *anuswār* of Dēva-nāgarī. The mark ः is called विसर्ग *bisarg*, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindī; as, दुःख written and pronounced दु॒ख *dukh*.

I now proceed to deal with each of the three dialects separately.

## MAITHILĪ OR TIR'HUTIYĀ.

*Grihē sūrā raṇē bhītāḥ, paraspara-virōdhināḥ,  
Kulā-bhimāninō yūyam Mithilāyām bhaviṣyatha.*

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilā.

*Rāma-chandra's curse on the Mithilā Brāhmanas.*

Maithilī or Tir'hutiya is, properly speaking, the language of Mithilā, or Tairabhukti (the ancient name of Tirhut). According to the

Where spoken.

*Mithilā-māhātmya*, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himalaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kōsi.<sup>1</sup> It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithilī, but, with that exception, Maithilī is spoken over the whole of this tract. It has also extended east of the river Kōsi, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithilī is spoken in its greatest purity by the Brāhmanas of the north of the Darbhanga and Bhagalpur Districts and by those of western

Sub-dialects.

Purnea. These men have a literature and traditions which have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithilī. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripuriā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilī, and written, not in the Bengali character, but in the Kaithī of Bihar. Siripuriā will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilī spoken in Purnea may be called Eastern Maithilī.

South of the Ganges, Maithilī is influenced more or less by the Magahī spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikā-chhikī bōlī*, from its frequent use of the syllable 'chhik,' which is the base on which the conjugation of the Verb Substantive is conjugated.

<sup>1</sup> *Gaṅgā-himavatōr madhyē nadi-pāñcadaśāntarē |  
Tairabhuktir iti khyātō dēśaḥ parama-pāvanaḥ ||*

\* \* \* \* \*

*Kausikīm tu samārabhya Gaṇḍakīm adhigāmya vai |  
Yōjanāni chaturviṃśa vyāyamaḥ parikīrtitāḥ ||*

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shēkhaī or as Musalmānī, and is sometimes called Jolahā Bōli, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolahā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The details of the number of people who speak each form of Maithili will be given subsequently, in dealing with each of the sub-dialects. The following are the totals :—

Name of Sub-dialect.	Number of Speakers.
Standard . . . . .	1,946,800
Southern Standard . . . . .	2,300,000
Eastern . . . . .	1,302,300 <sup>1</sup>
Chhikā-chhiki . . . . .	1,719,781
Western . . . . .	1,783,495
Jolahā . . . . .	337,000
Total number of speakers of Maithili in Maithili-speaking districts	9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithili live outside the Maithili tract proper, as no figures are available. In the census of 1891, Maithili and the other Bihār dialects were grouped together with the various languages of Central and Western Hindōstān under the one head of 'Hindi.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, 'Hindi' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindi,' proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithili-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithili in Burdwan,

<sup>1</sup> Include 2,300 Tharūs of North Purnea, who, apparently, speak a corrupt form of Eastern Maithili.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

*Table showing the estimated number of speakers of Maithilī within the Lower Provinces of Bengal, but outside the area in which Maithilī is the Vernacular Language.*

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Burdwan . . . . .	6,900	The local authorities report that there are no speakers of Maithilī in the District.
Bankura . . . . .	300	
Birbhum . . . . .	3,900	
Midnapore . . . . .	7,900	
Hooghly . . . . .	2,400	
Howrah . . . . .	4,000	
24-Parganas . . . . .	8,800	
Calcutta . . . . .	34,000	
Nadia . . . . .	3,300	
Jessore . . . . .	700	
Murshidabad . . . . .	33,100	
Khulna . . . . .	400	
Dinajpur . . . . .	26,700	
Rajshahi . . . . .	9,100	
Rangpur . . . . .	5,000	
Bogra . . . . .	4,000	
Pabna . . . . .	3,500	
Darjeeling . . . . .	13,900	
Kuch-Bihar (State) . . . . .	3,200	
Dacca . . . . .	10,800	
Faridpur . . . . .	1,500	
Backergunge . . . . .	1,000	
Mymensingh . . . . .	5,000	
Chittagong . . . . .	1,200	
Noakhali . . . . .	32	
Tippera . . . . .	800	
Malda . . . . .	5,000	
Cuttack . . . . .	100	
Puri . . . . .	110	
Balasore . . . . .	140	
TOTAL . . . . .	196,782	

*Table showing the estimated number of speakers of Maithili within the Province of Assam.*

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Cachar Plains . . . . .	20,400	
Sylhet . . . . .	9,200	
Goalpara . . . . .	3,700	
Kamrup . . . . .	800	
Darrang . . . . .	4,100	
Nowgong . . . . .	2,250	
Sibsagar . . . . .	15,600	
Lakhimpur . . . . .	10,050	
Naga Hills . . . . .	150	
Khasi and Jaintia Hills . . . . .	300	
Lushai Hills . . . . .	25	
TOTAL . . . . .	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithili, the Magahī, and the Bhojpurī, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilā in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem :—

Total number of people speaking Maithili at home, say . . . . .	10,000,000
Estimated number of people speaking Maithili elsewhere in the Lower Provinces . . . . .	196,782
Estimated number of people speaking Maithili in Assam . . . . .	66,575

TOTAL . . 10,263,357



Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Ṭhakkurāṇī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Ṭhakkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali; is familiar as a text-book, under the name of the *Purusha-parīkshā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hīndū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishnava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Chrestomathy*, a collection of songs attributed to him, which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Ṭhakkura or, as he is called in the vernacular, Bidyāpatī Ṭhākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandipati, Mōda-narāyaṇa, Rāmāpati, Mahipati, Jayānanda, Chaturbhujā, Sarasa-rāma, Jayadēva, Kēśava, Bhañjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārijāta-harṇa*, and the *Rukmiṇī-parinaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-parinaya* by Kavi-lāla.

The *Ushā-harṇa* by Harshanātha above mentioned.

The *Prabhāvatī-harṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhūshā Rāmāyana*, and a translation, with an edition of the original Sanskrit text, of the *Purusha-pariksha* of Vidyapati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithili by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī bōlī, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

#### AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithili or Tirhutiyā is in the Preface to the *Alphabetum Brammhanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. 1, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili<sup>1</sup> as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmins, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,<sup>2</sup> like the other dialects of Bihar, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary* in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,<sup>3</sup> but they are there classed as some of many dialects of Hindi spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithili grammar in the year 1880-81.

<sup>1</sup> *Asiatic Researches*, Vol. VII, 1801, pp. 199 and ff. Reprinted in his *Essays*, Ed. 1873, p. 26.

<sup>2</sup> Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says 'the *Marthila* (sic) se retrouve dans Neypal.'

<sup>3</sup> *Indian Antiquary*, Vol. IV 1875, p. 340.

<sup>4</sup> *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot'; 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Hindee),' respectively. They will be found on pp. 60 and following.

## II.—GRAMMARS—

GRIERSON, G. A.,—*An Introduction to the Maithilī Language of North Bihār. Containing a Grammar, Chrestomathy and Vocabulary.* Part I, Grammar. Extra Number to *Journal*, Asiatic Society of Bengal, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language.* Part I, *Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpuri Dialect of Central and South Muzaffarpūr,* 1884. Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhepūrā Subdivision of Bhagalpūr.* Part VI, *South Maithil-Māgadhī Dialect of South Munger and the Bārī Subdivision of Patna.* Part VII, *South Maithilī-Bengālī Dialect of South Bhagalpūr.* Part VIII, *Maithil-Bangālī Dialect of Central and Western Puraniyā.*

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindī compared with the other Gaudian Languages.* London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithilī as a dialect separate from Hindī. He was able to give some specimens of its grammatical forms, but no published materials were then available.

KELLOGG, The Revd. S. H.,—*A Grammar of the Hindī Language, in which are treated . . . the colloquial dialects of Maithilā, etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithilī.)

## III.—DICTIONARIES—

GRIERSON, G. A.,—There are vocabularies attached to the Maithilī Chrestomathy, above mentioned, and to the edition of Manbōdh's *Haribans* mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

## IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal*, *Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also, the *Bengali Magazine*, the *Baṅga-darśana*, Vol. iv, for Jyaishṭha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries*, *Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggelling, *Catalogue of Sanskrit MSS. in the India Office Library*, Part iv, No. 2864; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer's *On some medieval Kings of Mithilā*, *Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-padāvali*, edited by Akshaya-chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Padāvali*, Edited with an Introduction by Śārada-charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya-chandra Sarkār. Calcutta, 1291, Bg. s. The Mithilā recension is published in the present writer's Maithilī Chrestomathy.

For the benefit of those who wish to study Maithilī, the following is a list of the principal works which have been published in the language.

The present writer's Maithilī Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyāpati.

*Twenty-one Vaishnava Hymns*, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

*Manbōdh's Haribans*, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

*Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. The Gīt Dīnā Bhadrīk, and the Gīt Nebārak.* Edited and translated by the same. *Zeitschrift der deutschen morgenländischen Gesellschaft.* Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's *Purusha-parīkshā*, Edited and translated in prose and verse into Maithilī by Chandra Jhā, Darbhanga, Rāj Press, Śākā 1810.

*Mithilā-Bhāshā Rāmāyaṇa*, by Chandra Jhā. A version of the story of the Rāmāyaṇa in Maithilī verse. Darbhanga, Union Press, San 1299 Fasli.

Table showing the various alphabets used in Mithilā.

Devā-nāgarī.	Kaithī.	Maithilī	English Transliteration	Devā-nāgarī	Kaithī	Maithilī	English Transliteration
अ	थ	अ	a	आ		अ	ā
आ	थ।	आ	ā	इ	८	इ	i
इ	२	अ	i	ई	८	इ	ī
ई	२	अ	ī	उ	७	उ	u
उ	७	उ	u	ऊ	७	उ	ū
ऊ	७	उ	ū	ऋ	॥	ल	ri
ॠ		ऋ	ṛi	ॡ	॥	उ	ṛī
ऋ		ऋ	ṛi	ॢ	॥	ध	lri
ॢ		ॢ	lri	ॣ	॥	ध	ē
ॣ	०	ॣ	ē	।	॥	ध	ai
।	०	।	ai	॥	॥	॥	ō
॥	॥	॥	ō	॥	॥	॥	au
॥	॥	॥	au	॥	॥	॥	am
॥	॥	॥	am	॥	॥	॥	an
॥	॥	॥	an	॥	॥	॥	ka
क	॥०३	क	ka	ख	॥	ख	kha
ख	॥	ख	kha	ग	॥	ग	ga
ग	॥	ग	ga	घ	॥	घ	gha
घ	॥	घ	gha	ङ	॥	ङ	ṅa
ङ	॥	ङ	ṅa	च	॥	च	cha
च	॥	च	cha	छ	॥	छ	chha
छ	॥	छ	chha	ज	॥	ज	ja
ज	॥	ज	ja	झ	॥	झ	jha
झ	॥	झ	jha				

\* The semi-vowel य is not used by Kāyasths in writing Maithilī, the vowel इ being substituted for it.

No less than three different alphabets are in use in the tract in which Maithilī is spoken. The Maithilī character proper is that used by

Written Character.

Maithil Brāhmaṇs, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces.

Pronunciation.

This is principally noticeable in the sound given to the vowel अ a, which is neither so broad as the o in *hot*, nor is so close as that of the a in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant ह्रhya. In Bengali this is pronounced as if it were *jjh'a*. Thus ग्रहgrāhya is pronounced *grājjh'o*. In Maithilī it is pronounced as if it were *zhjya*, and grāhya is pronounced *grāzhjya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter शsh, when not compounded with another consonant, is pronounced as if it were खkh. In the Kaithī character there is even no peculiar character for kh, and that for sh is used instead. Thus the word षष्ठshashth, sixth, is pronounced *khast*, and in the Kaithī character the word *khēt*, a field, is written शेतshēt. The compound श्पshp is pronounced *hfp*. Thus पुष्पpushp, a flower, is pronounced *puhfp*. The letters सs and शś, are both pronounced like the s in *sin*. Thus शेषśesh, remainder, is pronounced, and usually written, सेखsēkh. The letter यy is usually reserved to represent the Persian ش. Thus شيخshēkh is written in Nāgarī शैख and in Kaithī शैय i.e., शेष.

As in other Bihārī dialects, the vowels e and o, and the diphthongs ai and au have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithilī or in the Kaithī characters. In transliterating the following specimens the

distinction will always be carefully shown. The following are the signs used in the Dēva-nāgarī character, together with the signs used in transliterating them :—

Dēva-nāgarī.		Transliteration.
Initial.	Non-initial.	
ए	ँ	e, as in एकरा <i>ekārā</i> , तेकरा <i>tekārā</i> .
ए	ँ	ē, as in एकर <i>ēkar</i> , तेकर <i>tēkar</i> .
ओ	ँ	o, as in ओकरा <i>okārā</i> , होइए <i>hoiui</i> .
ओ	ँ	ō, as in ओकर <i>ōkar</i> , लोक <i>lōk</i> .
ऐ	ँ	āi, as in ऐसनहिं <i>aisanahi</i> , देखैतिओ <i>dekhaitiau</i> .
ऐ	ँ	ai, as in ऐसन <i>aisan</i> , देखैत <i>dekhait</i> .
औ	ँ	āu, as in औतिऐ <i>autiai</i> , पौलहक <i>pāul'hāk</i> .
औ	ँ	au, as in औताह <i>autāh</i> , पौताह <i>pūtāh</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *mate*; *ō* as the second *o* in *promote*; *ai* as the *i* in *might*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *é* in the French word *était*; *o* is the first *o* in the word *promote*, and is well represented by the *o* of the French word *votre*, while *ō* is represented by the *ô* of *vôtre*. It has *not* the sound of the *o* in *hot*. The diphthong *āi* has no good representative in English. It is almost the first *i* in *mightily*, but is pronounced still shorter; so *āu* may be approximately represented by the *ou* in *householder*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Dēva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows :—

Dēva-nāgarī.		Transcription.
Initial.	Non-initial.	
अ	...	a, as in अग्नि <i>agnī</i> , fire; मरैछी <i>maraiçhī</i> , I am dying.
अँ	ँ	ā as in देखबह <i>dekh'bāh</i> , you will see.
आ	।	ā, as in आगू <i>āgū</i> , before; मारब <i>mārab</i> , I shall beat.
आँ	†	ā, as in आगुआ <i>āguā</i> , a preccder; मारैछी <i>māraiçhī</i> , I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *ā* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ' above the line, and sometimes by ;, thus देखवह or देखवःह. This sound, it should be noted, is not nearly so marked in Maithilī, as it is in Bhojpurī, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ā* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihārī is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary अ *ā* being usually written in its place. Sometimes, however, अ *a* is written for this sound, instead of अ *ā*. Thus we have both आगुआ and अगुआ for *āguā*.

In Maithilī, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, *a*, *i*, *u*. The small *a* only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shwa mobile*. It is found in most Indian languages. In Hindī, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *māranā*, but which is commonly transliterated *mār'nā* or *mār'nā*. Under the system adopted in this Survey it would be transcribed *mār'nā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmīrī, in which this imperfect *a*-sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithilī occurs in the word देखलकै *dekhalkai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhalkai*.

The small *i* and the small *u* occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलन्हि *dekh'lanhi*, he saw; and देखिअहु *dekhi'ahu*, let me see you. These imperfect vowels are frequently nasalised, as in, देखितहि *dekhit'ahi*, immediately on seeing, and in देखलहु *dekh'lahu*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *pāni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindī poetry, मारना is pronounced *māranā*, not *mār'nā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on



the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekkhalakāi*, *dekkhalānhi*, *dekhiāhu*, *dekkhitāhī*, *dekkhalāhū*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ' on the accented vowel, as in *dekk'hālāh* quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekkhal'kañhī*, not *dekkhalākañhī*.

#### *Rule of the Short Antepenultimate.*

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Tadbhava*<sup>1</sup> words.

Before coming to the rule itself, it should be noted that, in *Tadbhava* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ē*) and अ *a* (or आ *ā*) + उ *u* (or ओ *o*) respectively, and may be always, at option, written and pronounced अइ *aī*, अए *aē*, अउ *au*, or आइ *āī*, or आउ *āū*, and अउ *aū*, अओ *aō*, आउ *āū*, or आओ *āō*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to अ *a*. Thus, the long form of नाँउ *naū*, a barber, is नाँउआ *naūā* or नाँआ *naūā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानिँ *pāniē*. This अ *a* is often written अ *a*, so that the above words would be written नाँउआ *naūā*, आगिया *āgiyā*, and पानिँ *pāniē*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीखब *sīkhab*, to learn, सिखलक *sikk'lak*, he learned; नैना *nēnā*, a boy, long form, नैनवा *nen'wā*; but from चूअब *chūab*, to drip, चूअबह *chūabāh*, you will drip, in which the ऊ *ū* is followed by a vowel, and from पीअब *piab*, to drink, पीअबह *pīy'bāh*, you will drink, in which the ई *ī* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देखब *dēkhab*, to see, देखैतिऔ *dekhañtiāu*, (if) I had seen; from सुतब *sūtab*, to sleep, सुतितथीन्हि *sutit'thīnhī*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dekhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent अ *a* in the same position. Thus,

<sup>1</sup> The meaning of the words *Tatsama* and *Tadbhava* will be found fully explained in the General Introduction. Briefly stated, *Tatsamas* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Tadbhavas* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *tadbhava*. So the English *fragile* is a *tatsama*, but *frail* is a *tadbhava*.



आओरि *āor*, not अओरि *āor* and देखव *dēkhab*, not देखव *dekhab*; but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final *इ* *i* is fully pronounced in this word. On the other hand, the imperfect अ<sup>०</sup> in the middle of a word is counted: Thus, देखबह *dekh'bāh*; not देखबह *dēkh'bāh*.

The principal difficulty to the beginner in the study of Maithilī, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithilī Grammar, the following general rules are here laid down.

Maithilī Grammar.

*General Rules to be observed in conjugating the Maithilī Verb.*

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are :—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh*. Thus *dekh'lāth*, he (a king) saw him (a slave); and *dekh'al'thnh*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh'lai*, I saw, or you saw; (fourth form) *dekh'lainh*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainh*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainh* to *aunh*. Thus, *Murtā nēnā-kē mārāl'kai*, Murtā beat the child; but, *Murtā toharā-kē mārāl'kau*, Murtā beat you. *Ok'rā gārī-mā kōn māl chhai*, what goods are in this cart? but, *toh'rā gārī-mā kōn māl chhau*, what is there in your cart (remote object). In the first person, *au* is often spelt *āh*. Thus, *mārāl'iau* or *mārāl'āh*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *mārāl'kai* or *mārāl'kaik*: *mārāl'kau* or *mārāl'kauk*.

Forms ending in *ai* or *aik*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithilī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

# MAITHILĪ SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant. Thus—

	Short.		Long.	Redundant.	
	<i>ghōrā</i>	a horse	<i>ghor<sup>wā</sup></i>	<i>ghorauā</i>	The short form may be weak or strong. Thus <i>ghōr</i> or <i>ghōrā</i> , a horse. Usually only one form is used, but sometimes both.
	<i>ghar</i>	a house	<i>ghar<sup>wā</sup></i>	<i>gharauā</i>	
	<i>mālī</i>	a gardener	<i>māliyā</i>	<i>māliwā</i>	
	<i>nāū</i>	a barber	<i>nauā</i>	<i>nauavā</i>	
Adjectives	<i>mīhā</i>	sweet	<i>mith<sup>kā</sup></i>	<i>mithāk<sup>wā</sup></i>	
	<i>mīhī</i> (fem.)	sweet	<i>mithāk<sup>kā</sup></i>	<i>mithākiyā</i>	
			<i>mith<sup>kī</sup></i>	<i>mithākiyā</i>	
			<i>mithāk<sup>kī</sup></i>		

Number.—Plural is formed by adding a noun of multitude, such as *sabh* or *sabāhī*, all; *lokani*, people. Thus, *nēnā*, a boy; *nēnā sabh*, *nēnā sabāhī*, *nēnā lokani*, boys.

Case.—The only true case is the Instrumental formed by adding *ē*, before which a final *ā* is elided, *i* becomes *ī*, and *ī* or *ū* shortened. Thus *nēnē*, by a boy, *nēnā sabāhīē*, by boys; *phāl*, a fruit, *phālē*; *pāni*, water, *pāniē*; *nēnī*, a girl, *nēniē*; *Raghū*, nom. prop., *Raghūē*. To these may be added a rare locative in *ē*, *hī*, or *hī*, as *gharē*, *gharāhī*, or *gharāhī*, in the house. Also a Genitive in *ak* or *k*, as in the following,—*nēnāk*, of a boy; *nēnā sabhāk* or *sabāhīk*, of boys; *phalak*, of a fruit; *pānik*, of water; *nēnīk*, of a girl; *Raghūk*, of *Raghū*.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are *kē*, to; *sā*, *saū*, from of by; *kēr* or *kar*, of; *mē*, *mā*, in. Thus, *nēnā kē*, to a boy.

Gender.—*Tadbhava* nouns and adjectives in *ā*, form the feminine in *ī*. Thus, *nēnā*, fem. *nēnī*. Long forms in *wā*, have fem. in *iyā*. Thus, *nēn<sup>wā</sup>*, *nēniyā*. Redundant forms in *auā* have *iwā* in the fem. Thus, *nēnauā*, *nēniwā*. *Tadbhava* adjectives ending in silent consonant form the fem. in *ī*. Thus *bar*, great, fem. *barī*; *adh<sup>lāh</sup>*, bad, fem. *adh<sup>lāhī</sup>*. So also some *Tatsama* words, e.g., *sundar*, beautiful; fem. *sundarī*.

Oblique form.—Certain nouns, principally ending in *b*, *r* and *l*, have an oblique form in *ā* used before postpositions. Thus, *pahar*, a guard; *pah<sup>rā</sup> saū*, from a guard. These are principally verbal nouns in *b* and *l*. Thus *dekhab*, to see, *dekhab<sup>ā</sup> saū*, from seeing; *dekhab<sup>ā</sup>*, of seeing; *pachh<sup>tāol</sup>*, regretting, *pachh<sup>tāolā</sup>* (or *pachh<sup>tāulā</sup>*) *saū*, from regretting. So also, the verbal noun in *i* has an oblique form in *a* or *āi*. Thus *dekhi*, the act of seeing; *dekhi<sup>ā</sup> kē*, or *dekhi<sup>āi</sup> kē*, for seeing, and so on. Irregular are *dēb*, giving, obl. *dēmāi*; *lēb*, taking, obl. *lēmāi*.

## II.—Pronouns.—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
Sing.							
Nom.	<i>mē</i>	<i>ham</i>	<i>tō</i>	<i>tōh</i> , <i>tō</i>	<i>āp<sup>nah</sup></i>	<i>i</i> , <i>ī</i>	<i>i</i> , <i>ī</i>
Obl.	<i>mohī</i>	...	<i>tohī</i>	...	<i>āp<sup>nā</sup></i> , <i>āp<sup>nah</sup></i>	<i>ehī</i>	...
Gen.	<i>mōr</i>	<i>hāmar</i> <i>hamār</i>	<i>tua</i> <i>tōr</i>	<i>tōhar</i> , <i>tohār</i>	<i>apan</i> , <i>appan</i>	<i>ē-kar</i>	<i>hīnak</i>
Plur.							
Nom.	...	<i>ham sabh</i>	...	<i>tōh sabh</i>	<i>āp<sup>nah</sup> sabh</i>	<i>i or ī sabh</i>	<i>i or ī sabh</i>

	That, he		Who		That, he		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
Sing.								
Nom.	<i>ō</i>	<i>ō</i>	<i>jē</i>	<i>jē</i>	<i>sē</i>	<i>sē</i>	<i>kē</i>	<i>kē</i>
Obl.	<i>ohī</i>	...	<i>jāhī</i>	...	<i>tāhī</i>	...	<i>kāhī</i>	...
Gen.	<i>ō-kar</i>	<i>hūnak</i>	<i>ja-kar</i>	<i>janik</i>	<i>ta-kar</i>	<i>tanik</i>	<i>ka-kar</i>	<i>kanik</i>
Plur.								
Nom.	<i>ō sabh</i>	<i>ō sabh</i>	<i>jē sabh</i>	<i>jē sabh</i>	<i>sē sabh</i>	<i>sē sabh</i>	<i>kē sabh</i>	<i>kē sabh</i>

*Kī*, what? (substantive); Obl. base, *kathī*, gen. *kathik*.  
*Kōn*, who? or what? (adjective), does not change.  
*Keo*, anyone, someone (substantive); obl. *kāk<sup>rah</sup>*; gen. *kak<sup>rō</sup>*. Also obl. *kāh*; gen. *kāhuk*.  
*Kōnō*, any, some (adjective), does not change.

*Kichh*, something; obl. *kathū*, gen. *kathūk*.  
*Kichh*, when it means anything, does not change. Thus *kathū kē*, to something; *kichhu kē*, to anything.

Honorific Pronoun, *ahā*, *ahāi*, *āp<sup>nah</sup>* or *āpane*, your Honour; obl. *ahā*, *ahāi*, *āpane*; gen. *ahāk*, *ahāik*, *āp<sup>nek</sup>*.

# MAITHILĪ SKELETON GRAMMAR.

All the above Genitives have an oblique form in *ā*, as follows :—

Direct.	Oblique.	
<i>mōr</i>	<i>mōrā</i>	Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides <i>jāh' kē</i> , to whom, we can have <i>jak'rā kē</i> , and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, <i>ham'rā</i> ; dat., <i>ham'rā kē</i> , <i>toh'rā kē</i> , <i>hin'kā kē</i> , and so on. We even have nominative plural like <i>ham'rā sabh</i> , <i>toh'rā sabh</i> . The non-honorific oblique forms are also used as adjectives, and <i>eh'</i> and <i>oh'</i> are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. <i>Ki</i> is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus, <i>hamar ghar</i> , my house; but <i>ham'rā ghar sā</i> , from my house.
<i>hamai</i>	<i>ham'rā</i>	
<i>tōr</i>	<i>tōrā</i>	
<i>tōhar</i>	<i>toh'rā</i>	
<i>apan</i>	<i>ap'nā</i>	
<i>ē-kar</i>	<i>ek'rā</i>	
<i>hinak</i>	<i>hin'kā</i>	
<i>ō-kar</i>	<i>ok'rā</i>	
<i>hunak</i>	<i>hun'kā</i>	
<i>ja-kar</i>	<i>jak'rā</i>	
<i>janik</i>	<i>janikā</i>	
<i>ta-kas</i>	<i>tak'rā</i>	
<i>tanik</i>	<i>tanikā</i>	
<i>ka-kar</i>	<i>kak'rā</i>	
<i>kanik</i>	<i>kanikā</i>	

## III.—Verbs.—

A.—Auxiliary Verb, and Verb Substantive.—Present Participle, *achhait*, existing.

Present, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhi, chhiai</i> <sup>1</sup> 2. <i>chhāh</i> <sup>2</sup> 3. <i>achhi, chhai</i> <sup>3</sup>	<i>chhiainh'</i> <i>chhahūnh'</i> <i>chhainh'</i>	<i>chhi, chhiai</i> <sup>1</sup> <i>chhi, chhiai</i> <sup>1</sup> <i>chhat</i> <sup>1</sup>	<i>chhiainh'</i> <i>chhiainh'</i> <i>chhatinh'</i> <sup>4</sup>

Optional forms, (1) *chhiāh*; (2) *chhē, chhaṛ, chhahāk, chhahik*; fem. *chah'*; (3) *chhik, chhak, ah', hai*; (4) *chhathūnh'*.

Alternative form, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>thikāh</i> <sup>1</sup> , <i>thikiai</i> <sup>1</sup> 2. <i>thikāh</i> <sup>2</sup> 3. <i>thik, thikai</i> <sup>3</sup>	<i>thikiaiinh'</i> <i>thik'hūnh'</i> <i>thikainh'</i>	<i>thikāh</i> <sup>1</sup> , <i>thikiai</i> <sup>1</sup> <i>thikāh</i> <sup>2</sup> , <i>thikiai</i> <sup>1</sup> <i>thikāh</i> <sup>4</sup>	<i>thikiaiinh'</i> <i>thikiaiinh'</i> <i>thik'thinh'</i> <sup>5</sup>

Optional forms, (1) *thikāh*; (2) *thikē, thikaṛ, thik'hāk, thik'hik*; fem. *thikih* or *thikih'*; (3) *thik, thikāh*; fem. *thik'*; (4) fem. *thikih* or *thikih'*; (5) *thik'thūnh'*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhalāh</i> <sup>1</sup> , <i>chhaliai</i> <sup>1</sup> 2. <i>chhalāh</i> <sup>2</sup> 3. <i>chhal, chhalai</i> <sup>3</sup>	<i>chhaliaiinh'</i> <i>chhal'hūnh'</i> <i>chhalainh'</i>	<i>chhalāh</i> <sup>1</sup> , <i>chhaliai</i> " " " <i>chhalāh</i> <sup>4</sup>	<i>chhaliaiinh'</i> <i>chhal'thinh'</i> <sup>5</sup>

Optional forms, (1), (2), (3), (5), as in *thikāh*; (4) *chhalāh*; fem. *chhal'*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>rahī, rahiai</i> <sup>1</sup> 2. <i>rahāh</i> <sup>2</sup> 3. <i>rahai</i> <sup>3</sup>	<i>rahiaiinh'</i> <i>rah'hūnh'</i> <i>rahainh'</i>	<i>rahī, rahiai</i> <sup>1</sup> " " <i>rahath</i> <sup>3</sup>	<i>rahiaiinh'</i> <sup>1</sup> <i>rah'thinh'</i> <sup>4</sup>

Optional forms, (1) *rahiāh*; (2) *rah, rah'hāk, rah'hik*; fem. *rahāh*; (3) *rahai* is seldom used, *rahaṛ* being generally employed instead; (4) *rah'thūnh'*.

**B.—Transitive Verb.—***dēkhab*, to see. Root, *dēkh*.

*Verbal Nouns*, (1) *dēkhab*, obl. *dekh"bā*; (2) *dēkhal*, obl. *dekh"lā*; (3) *dēkh*, obl. *dēkha* or *dēkhāi*.

*Participles*, Pres., *dekhait*, fem. *dekhait*; *Past*, *dēkhal*, fem. *dēkhal*.

*Conjunctive Participle*, *dēkh' kṛ* (or *kaṛ*, or *kai-kṛ*), having seen.

*Adverbial Participle*, *dekhitāh*, on seeing.

*Simple Present*, I see; *Present Conditional*, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhi</i> , <i>dēkhiai</i> 2. <i>dēkhāh</i> <sup>1</sup> 3. <i>dēkhai</i> <sup>2</sup>	<i>dekhiainh'</i> <i>dekh'hūnh'</i> <i>dekhainh'</i> <sup>3</sup>	<i>dēkhī</i> , <i>dēkhiai</i> " " <i>dēkhātī</i> "	<i>dekhiainh'</i> <i>dekh"thūnh'</i> <sup>4</sup>

Optional forms, (1) *dēkh'hāk*, *dēkh'hik*; fem. *dēkhāh*<sup>1</sup>; (2) *dēkhai* is only used in the simple present, *dēkhau* being generally employed instead in the Present Conditional; (3) so also, *dēkhauh'* is generally employed in the Conditional; (4) *dēkh"thūnh'* is more usual than *dēkh"thinh'*.

*Future*, I shall see. Three varieties:—

*First variety*, the same as the Simple Present, to which, however, the syllable *gā* is generally added. Thus, *dēkhī-gā*, I shall see.

*Second Variety*—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhab</i> , <i>dēkh"bai</i> 2. <i>dēkh"bāh</i> <sup>1</sup> 3. Wanting	<i>dekh"bainh'</i> <i>dekh"bahūnh'</i> wanting	<i>dēkhab</i> , <i>dēkh"bai</i> " " wanting	<i>dekh"bainh'</i> wanting

Optional forms, (1) *dēkh"bāh*, *dēkh"bahāk*, *dēkh"bahik*; fem. *dēkh"bāh*<sup>1</sup>. The syllable *gā* may be added to any form. Thus, *dēkhab-gā*.

*Third Variety*—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkh"tai</i> <sup>1</sup> 2. wanting 3. <i>dēkhat</i> , <i>dēkh"tai</i>	<i>dekh"taiinh'</i> wanting <i>dekh"tainh'</i>	<i>dēkh"tai</i> <sup>1</sup> <i>dēkh"tāh</i> , <i>dēkhātī</i> <sup>2</sup>	<i>dekh"taiinh'</i> <i>dēkh"thūnh'</i> <sup>4</sup>

Optional forms, (1) *dēkhitāh*<sup>1</sup>; (2) fem. *dēkhat*; (3) fem. *dēkh"tāh*, *dēkh"tāh*; (4) *dēkh"thūnh'*. The syllable *gā* may be added to any form. Thus *dēkh"tai-gā*.

*Imperative*, Let me see—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhū</i> , <i>dēkhiai</i> 2. <i>dēkh</i> , <i>dēkhāh</i> <sup>1</sup> 3. <i>dēkhau</i>	<i>dekhiainh'</i> <i>dekh'hūnh'</i> <i>dēkhauh'</i>	<i>dēkhū</i> , <i>dēkhiai</i> " " <i>dēkhūth</i> "	<i>dekhiainh'</i> <i>dēkh'hūnh'</i>

Optional forms, (1) *dēkhū*, *dēkh'hāk*, *dēkh'hik*; fem. *dēkhāh*<sup>1</sup>; Preterite form, *dēkhīhā*, be good enough to see; *dēkhal jāh*, etc.

*Past Conditional*, (if) I had seen—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhitāh</i> <sup>1</sup> , <i>dēkhitai</i> <sup>1</sup> 2. <i>dēkhitāh</i> <sup>2</sup> 3. <i>dēkhuit</i> , <i>dēkhitai</i>	<i>dēkhitaiinh'</i> <i>dēkhit'hūnh'</i> <i>dēkhitainh'</i>	<i>dēkhitāh</i> <sup>1</sup> , <i>dēkhitai</i> <sup>1</sup> " " <i>dēkhitāh</i>	<i>dēkhitaiinh'</i> <i>dēkhit'hūnh'</i> <sup>2</sup>

Optional forms, (1) *dēkhitū*; (2) *dēkhitāh*, *dēkhit'hāk*, *dēkhit'hik*; fem. *dēkhitāh*<sup>1</sup>; (3) *dēkhit'hūnh'*. Some people say *dēkhaitāh* instead of *dēkhitāh*, and so throughout.

*Present Definite*, I am seeing—

Masculine, *dēkhait chhī*, or *dēkhaichhī*, and so throughout.

The 3rd person singular is commonly *dēkhaichhī*.

Feminine, *dēkhait chhī* or *dēkhaichhī*, and so throughout.

The verb *thikāh* may be substituted for *chhī* throughout.

*Imperfect*, I was seeing—

Masculine, *dēkhait chhālāh*<sup>1</sup> or *dēkhaichhālāh*<sup>1</sup>, and so throughout.

Feminine, *dēkhait chhālāh*<sup>1</sup> or *dēkhaichhālāh*<sup>1</sup>, and so throughout.

The verb *rakī* may be substituted for *chhālāh* throughout.

Past, I saw—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhal, dekh'lai</i> <sup>1</sup> 2. <i>dekh'lah</i> <sup>2</sup> 3. <i>dekh'lak, dekh'al'kai</i>	<i>dēkh'lainh</i> <sup>3</sup> <i>dēkh'lahūnh</i> <i>dēkh'lakainh</i>	<i>dēkhal, dekh'lai</i> <sup>1</sup> <i>dēkh'lānh, dekh'lāth</i>	<i>dēkh'lainh</i> <sup>3</sup> <i>dēkh'lānh, dekh'lāth</i> <sup>4</sup>

Optional forms, (1) *dēkh'lah*, *dēkh'li*, *dēkh'lai*, the fem. of *dēkhal* is *dēkhal*; (2) *dēkh'lē*, *dēkh'la*, *dēkh'lahāk*, *dēkh'lahik*, fem. *dēkh'lēh*, or *dēkh'lēh*; (3) *dēkh'lainh*; (4) *dēkh'al'hūnh*.

Perfect, I have seen. Two varieties:—

(1) Formed by adding *achh*, etc., throughout to all persons of the Past. Thus *dēkhal achh*, *dēkh'lai achh*, etc., I have seen.

(2) Formed by adding the present of the Auxiliary Verb to *dēkh'lē*, the Instrumental of the second verbal noun. Thus *dēkh'lē chhā*, I have seen, and so on.

Pluperfect, I had seen. *dēkh'lē chhalāh* (or *rahā*), and so on.

### C.—Neuter Verb.—*Sūtab*, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.

Simple Present, and Present Conditional, I sleep, (if) I sleep; *sūti*, as in the Transitive Verb.

Future, I shall sleep, *sūtab*, etc., as in the Transitive Verb.

Imperative, Let me sleep, *sūtū*, as in the Transitive Verb.

Past Conditional, (if) I had slept, *sutitāh*, as in the Transitive Verb.

Present Definite, I am sleeping, *sutait chhā*, etc., as in the Transitive Verb.

Imperfect, I was sleeping, *sutait chhalāh*, etc., as in the Transitive Verb.

Past, I slept.		Perfect, I have slept.	
		First variety.	
		<i>sut'li achh</i> , etc., after the analogy of Transitive Verbs.	
		Second variety.	
Form 1.	Form 2.	Form 1.	Form 2.
1. <i>sut'li, sut'lai</i> <sup>1</sup> 2. <i>sut'lah</i> <sup>2</sup> 3. <i>sūtal</i> <sup>3</sup>	<i>sut'li, sut'lai</i> <sup>4</sup> <i>sut'lah</i> <sup>4</sup>	1. <i>sūtal chhā</i> 2. <i>sūtal chhāh</i> 3. <i>sūtal achh</i>	<i>sūtal chhā</i> <i>sūtal chhāh</i>
Optional forms, (1) <i>sut'lah</i> , (2) <i>sut'lē</i> , <i>sut'la</i> , <i>sut'lahāk</i> , <i>sut'lahik</i> ; fem. <i>sut'lih</i> , or <i>sut'lih</i> ; (3) <i>sut'lai</i> ; fem. <i>sūtai</i> ; (4) <i>sut'lanh</i> ; fem. <i>sut'lih</i> , <i>sut'lih</i> .		Feminine <i>sūtai chhā</i> , and so on. Any form of the Auxiliary may be used.	
Pluperfect, I had slept, <i>sutal chhalāh</i> , etc., as in the Perfect.			

### D.—Verbs whose roots end in *āb*; *pāeb*, to obtain; first and third forms only given. Present Part., *pābait* or *pāit*; Past Part., *pāol*; Root, *pāb*.

Simple present.	Future.	Imperative.	Past Conditional.	Past.	Perfect.	Pluperfect.
1. <i>pābi</i> or <i>pāi</i>	<i>pāeb, pāob</i>	<i>pāū</i>	<i>paitāh</i>	<i>pāol, paulai</i>	<i>pāol achh</i> or <i>pāulē chhā</i>	<i>pāulē chhalāh</i>
2. <i>pābāh</i>	<i>pāibāh, pāubāh</i>	<i>pābāh</i>	<i>paitāh</i>	<i>pāulāh</i>	...	...
3. { I. <i>pātau, pābau</i> III. <i>pābath</i>	<i>pāet, pāot</i> <i>paitāh, pautāh</i>	<i>pātau, pābau</i> <i>pābath</i>	<i>pābait</i> <i>paitāh</i>	<i>pāvlak</i> <i>pāulanh</i>	...	...

These include all causal verbs, the verbs *gāeb*, to sing, and *āeb*, to come, and all Transitive Verbs with infinitives in *āeb*, except *khāeb*, to eat. Other Intransitive Verbs whose infinitives end in *āeb* and *khāeb*, are conjugated as follows:—

Simple Present.	Future.	Past Conditional.	Past.	E.—Irregular Verbs.
1. <i>khāi</i>	<i>khāeb</i>	<i>khaitāh</i>	<i>khāel</i>	<i>jāeb</i> , to go. Past Part., <i>gāl</i> .
2. <i>khāh</i>	<i>khāibāh</i>	<i>khaitāh</i>	<i>khāilāh</i>	<i>karab</i> , to do. Past Part., <i>kail</i> .
3. { I. <i>khāau</i> III. <i>khāth</i>	<i>khāet</i> <i>khaitāh</i>	<i>khāet</i> <i>khaitāh</i>	<i>khailak</i> <i>khailanh</i>	<i>dhārab</i> , to seize, place. Past Part., <i>dhail</i> .
				<i>dēu</i> , to give. Past Part., <i>dāl</i> .
				<i>lēb</i> , to take. Past Part., <i>lēl</i> .
				<i>hoeb</i> or <i>haib</i> , to become. Past Part., <i>bhēl</i> .
				<i>marab</i> , to die. Past Part., <i>mul</i> or <i>maral</i> .

## MAGAHĪ OR MĀGADHĪ.

*Magaha dēsa hai kañchana purī,  
Dēsa bhalā pai bhākhā burī.  
Rahālū Maggaha kahālū 'rē',  
Tekarā-lā kā marabē rē?*

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so?<sup>1</sup>

Magahī or Māgadhi is, properly speaking, the language of the country of Magadha. The Sanskrit name of the dialect is hence Māgadhi, and this name is sometimes used by the educated; but the correct

Name of Dialect.

modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It contained at different times three famous capital cities. The oldest was Rāja-griha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-griha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-griha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśoka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila' Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila' Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

<sup>1</sup> Vide p. 34 post. The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Magahī is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayā and over the District of Hazaribagh; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi, in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bamra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oriyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahī is bounded on the North by the various forms of Maithilī spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpuri spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikā-chhikī Maithilī of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpuri spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oriyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bamra, where it is surrounded on all sides by Oriyā, and is known as Kurumālī, and the other in Western Malda, where it is called Khonṭāi, and is bounded on the North and West by Maithilī, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.



Number of speakers.

The following are the figures which show the number of people who speak Magahī in Districts in which it is a vernacular :—

Name of District.	Number of Speakers.	Total for each Sub-dialect.
<b>A.—Standard Magahī—</b>		
Patna . . . . .	1,551,362	
Gaya . . . . .	2,067,877	
Bhagalpur . . . . .	7,195	
Monghyr . . . . .	1,019,000	
Palamau . . . . .	150,000	
Hazaribagh . . . . .	1,069,000	
Singhbhum . . . . .	25,867	
Sarai Kalā State . . . . .	34,815	
Kharsāwān State . . . . .	987	
<b>TOTAL FOR STANDARD MAGAHĪ</b>		<b>5,926,103</b>
<b>B.—Eastern Magahī—</b>		
Hazaribagh . . . . .	7,333	
Ranchi . . . . .	8,000	
Manbhum . . . . .	111,100 <sup>1</sup>	
Kharsāwān State . . . . .	2,957	
Bamra State . . . . .	4,194	
Mayūrbhanja State . . . . .	280	
Malda . . . . .	180,000	
<b>TOTAL FOR EASTERN MAGAHĪ</b>		<b>313,864</b>
<b>GRAND TOTAL FOR MAGAHĪ</b>		<b>6,239,967</b>

For the reasons stated when dealing with Maithili, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahī, but who live in parts of India where Magahī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

<sup>1</sup> The figures include some speakers of pure Magahī.



*Table showing the estimated number of speakers of Magahī, within the Lower Provinces of Bengal, but outside the area in which Magahī is the vernacular language.*

Name of District.	Number of Speakers.	REMARKS.
Burdwan . . . . .	16,600	
Bankura . . . . .	1,600	
Birbhum . . . . .	3,900	
Midnapur . . . . .	14,900	
Hooghly . . . . .	5,000	
Howrah . . . . .	7,900	
24 Parganas . . . . .	19,300	
Calcutta . . . . .	90,200	
Nadia . . . . .	2,000	
Jessore . . . . .	600	
Murshidabad . . . . .	22,800	
Khulna . . . . .	900	
Dinājpur . . . . .	2,900	
Rajshahi . . . . .	1,100	
Rangpur . . . . .	900	
Bogra . . . . .	1,100	
Pabna . . . . .	1,800	
Darjeeling . . . . .	700	
Jalpaiguri . . . . .	2,300	
Kuch Bihar (State) . . . . .	350	
Dacca . . . . .	8,200	
Faridpur . . . . .	1,300	
Backergunge . . . . .	1,000	
Mymensingh . . . . .	500	
Chittagong . . . . .	1,100	
Noakhali . . . . .	64	
Tippera . . . . .	400	
Cuttack . . . . .	80	
Puri . . . . .	180	
Balasore . . . . .	170	
Ranchi . . . . .	20,141	Spoken in the North of the District by immigrants from Hazaribagh.
Jashpur State . . . . .	1,500	
TOTAL . . . . .	231,485	

*Table showing the estimated number of speakers of Magahī within the Province of Assam.*

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains . . . . .	10,200	
Sylhet . . . . .	4,600	
Goalpara . . . . .	1,800	
Kāmrūp . . . . .	400	
Darrang . . . . .	2,100	
Nowgong . . . . .	1,100	
Sibsagar . . . . .	7,900	
Lakhimpur . . . . .	5,000	
Naga Hills . . . . .	100	
Khasi and Jaintia Hills . . . . .	150	
Lushai Hills . . . . .	15	
TOTAL . . . . .	33,365	

NOTE.—Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahī recorded in the above tables :—

Number of people speaking Magahī at Home . . . . .	6,239,967
"    "    "    " elsewhere in the Lower Provinces . . . . .	231,485
"    "    "    " in Assam . . . . .	33,365
TOTAL . . . . .	6,504,817

Magahī is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithili is that the latter has been under the influence of learned Brāhmins for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.<sup>1</sup> To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word 'rē'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

<sup>1</sup> Compare Atharva-veda, v, xxii, 14.

Magahī has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gōpī-chandra, has been published by the present writer, with an English translation, in the *Journal of the Asiatic Society of Bengal*, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archæological Survey of India, and in the present writer's Notes on the District of Gayā.<sup>1</sup>

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadh' language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

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- KELLOGG, the Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated.....the colloquial dialects of.....Magadha.....etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. The first edition does not deal with Magahī.
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The character in general use in writing Magahī is Kaithī, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahī, we find the Bengali, and even the Oṛiyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

The pronunciation of Magahī is not so broad as in Maithilī. The letter अ *a* is usually pronounced like the *u* in 'nut,' as in the North-Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the *a* in 'all.' It will then be transliterated *ā*. Thus मार *mārā*, beat thou. There is the same confusion of श *sh* and ख *kh* that we find in Maithilī. When not compounded with another consonant, both are pronounced *kh*. The letters स *s* and श *ś* are both pronounced like the *s* in 'sin.'<sup>2</sup> The vowel आ *ā* is sometimes pronounced like the *a* in 'mad.' It is then transliterated *ā*. Thus मारलक *māral'kaī*. Regarding this sound, and the other vowels, see the remarks under the head of Maithilī on page 22, which also apply to Magahī. See also the remarks on page 23 regarding the small ' in the middle of a word in unaccented syllables. The vowels इ *i* and उ *u* at the end of a word are fully pronounced in Magahī, and not as 'or ' as in Maithilī. A final अ *a* is not usually<sup>3</sup> pronounced in

<sup>1</sup> Calcutta, 1893.

<sup>2</sup> *Vide ante*, p. 21, for further details.

<sup>3</sup> A final *a* is pronounced in the second person of verbs, as in मार *mārā* given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The **Rule of the Short Antepenultimate** applies in Magahī, exactly as it does in Maithilī. The reader is referred to pages 24 and ff.

As in the case of Maithilī, the chief difficulty of Magahī Grammar is the number of verbal forms for each person. The verb, as in Maithilī, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithilī, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *n*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhal'thin*, he (honorific) saw him (honorific), we may have *dekhal'thīn*.

The **Rule of Attraction** closely agrees with that which obtains in Maithilī. If a verbal form ends in *aī* (or *ai*) *i* or *in*, and the Object, direct or remote, is in the second person, the *aī* (or *ai*) is changed to *aū* (or *au*), the *i* to *ū*, and the *in* to *un*. This rule also applies when the Subject of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *aī* or *i*, but if it is 'your brother,' the termination would be *aū* or *ū*. The letter *ō* is often substituted for *aū*. The following examples illustrate this rule :—

*Rām lar'kā-kē mārāl'kaī*, Ram beat the child.

*Rām toh'rā lar'kā-kē mārāl'kaū*, Ram beat *your* child.

*Ok'rā gārī-mē kaūn māl haī*, What goods are there in his cart ?

*Toh'rā gārī-mē kaūn māl haū*, What goods are there in *your* cart ?

*Dekhal'thin*, he has seen His Honour.

*Dekhal'thun*, he has seen *Your* Honour.

*Okar bhāī āil'thī haī*, his brother has come.

*Tōhar bhāī āil'thū haī*, *your* brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *aī* (or *ai*), *aū* (or *au*), or *ō*, without changing the meaning. Thus, *mārāl'kaī* or *mārāl'kaik*; *mārāl'kaū* or *mārāl'kaūk*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahī has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dēkha hī*, I see; *dēkha hal'ū*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahī Grammar closely follows that of Maithilī. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *hī*, I am, instead of the very common Maithilī *chhī*.

It should be remembered that the rules of Magahī spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ā* to *āū*, *ī* to *īū*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

## MAGAHĪ SKELETON GRAMMAR.

## I.—NOUNS—

Each has three forms as in Maithilī. Thus (short) *ghōrā*, (long) *ghār<sup>a</sup> wā*, (redundant) *ghorauwā*, a horse.

The short form may be weak (as *ghōr*), or strong (as *ghōrā*).

**Number.**—Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghorā*, horse, pl. *ghōran*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rājā lōg*, the kings.

**Case.**—The only two cases are the Instrumental and the Locative, formed, as in Maithilī by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrē*, in a horse; *phal*, a fruit; *phalē*, *phalē*: *mālī*, a gardener; *mālīē*, *mālīē*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kē*, to (also used as a sign of the Accusative); *sē*, *sē*, *satē*, from or by; *lē*, *lē*, *khātīr*, *lāgi*, for; *mē*, *mē*, *mō*, in; *kē*, *ke*, *kār*, of. Before the post-position *kē*, a final long vowel is shortened. Thus *ghōrak*, of a horse. When the noun ends in a consonant, *a* is inserted. Thus *phal<sup>a</sup>k*, of a fruit.

**Gender.**—Adjectives do not change for gender.

**Oblique Form.**—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *e*. Thus *ghar ke* or *ghare ke*, of a house.

Verbal nouns in *ī* have an oblique form in *lē*. Thus *dēkhāl*, seeing; oblique form *dēkh<sup>a</sup>lē*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

## II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing.							
Nom.	—	<i>ham</i>	<i>tū, tō</i>	<i>toh<sup>a</sup>ā</i>	<i>ap<sup>a</sup>ne</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>mōrā</i>	<i>ham<sup>a</sup>rā</i>	<i>tōrā</i>	<i>toh<sup>a</sup>ā</i>	<i>ap<sup>a</sup>ne</i>	<i>ēh</i>	<i>ūh</i>
Gen.	{ <i>mōr</i> , or <i>mōrā</i> , (f.) <i>mōrī</i>	{ <i>hammar</i> , <i>hamār</i> , <i>hamare</i>	{ <i>tōr</i> , <i>torā</i> , (f.) <i>tōrī</i>	{ <i>tōkar</i> , <i>tohār</i> , <i>tohare</i>	{ <i>ap<sup>a</sup>ne-ke</i> <i>apan</i>	{ <i>ēkar</i> , <i>eh-ke</i> , etc.	{ <i>ōkar</i> , <i>oh-ke</i> , etc.
Plur.							
Nom.	<i>hamanī</i>	<i>ham<sup>a</sup>ranī</i>	<i>tohanī</i>	<i>toh<sup>a</sup>ranī</i>	<i>ap<sup>a</sup>ne sab</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>hamanī</i>	<i>hamaranī</i>	<i>tohanī</i>	<i>toh<sup>a</sup>ranī</i>	<i>ap<sup>a</sup>ne sab</i>	<i>inh</i>	<i>unh</i>

  

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
Sing.					
Nom.	<i>jē, jaun</i>	<i>sē, taun</i>	<i>kē, kō, kaun</i>	<i>kā, kī, kaūchī</i>	<i>keu, kōī, kāhū</i>
Obl.	<i>jeh</i>	<i>teh</i>	<i>keh</i>	<i>kāhe</i>	<i>kekaro, kaunō</i>
Gen.	<i>jēkar, jeh-ke, etc.</i>	<i>tēkar, teh-ke, etc.</i>	<i>kēkar, keh-ke, etc.</i>		
Plur.					
Nom.	<i>jē, jinh<sup>a</sup>kanī</i>	<i>sē, tinh<sup>a</sup>kanī</i>	<i>kē, kinh<sup>a</sup>kanī</i>	<i>kī</i> is peculiar to South-East Patna, <i>kaūchī</i> to Gaya.	Anything, something, <i>kuchhu</i> , <i>kuchcho</i> or <i>kuchcha-o</i> , which has no oblique form.
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		

**NOTE.**—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham<sup>a</sup>ninh*, *ham<sup>a</sup>ranhī*, *hamaranh*. The spelling of these fluctuates. Thus, we find *ham<sup>a</sup>nin*, and so on. From *ī*, we have, *inhānh*, *inhani*, *ikh<sup>a</sup>nin*, *akh<sup>a</sup>nī*, *ekh<sup>a</sup>nī*, *inh<sup>a</sup>kankhī*, *inh<sup>a</sup>kā*. So also for *ū*, *jē*, *sē* and *kē*. The spelling of all these fluctuates.

**Oblique Genitives.**—All genitives in *kar* have an oblique form in *k<sup>a</sup>rā*. Thus, *ēkar*, *ek<sup>a</sup>rā*; *ōkar*, *ok<sup>a</sup>rā*; *jēkar*, *je<sup>a</sup>k<sup>a</sup>rā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus *Dat. sing.*, *ek<sup>a</sup>rā kē*, and so on.

## III.—VERBS—

## A.—Auxiliary Verbs &amp; Verbs Substantive.

	Present, I am, etc.				Past, I was, etc.			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>hī</i> <sup>1</sup>	—	<i>hī</i> <sup>2</sup>	—	<i>halū</i> <sup>1</sup>	—	<i>halī</i> <sup>2</sup>	—
2	<i>hē</i> <sup>3</sup>	<i>hahin</i> <sup>4</sup>	<i>hā</i> <sup>5</sup>	<i>hahun</i> <sup>6</sup>	<i>halē</i> <sup>3</sup>	<i>hal<sup>a</sup>hin</i>	<i>halā</i> <sup>4</sup>	<i>hal<sup>a</sup>hun</i>
3	<i>hai</i> <sup>7</sup>	<i>hahin</i> <sup>8</sup>	<i>hai</i> <sup>9</sup>	<i>hai</i> <sup>10</sup>	<i>hal</i> <sup>5</sup>	<i>hal<sup>a</sup>hin</i>	<i>halan</i> <sup>7</sup>	<i>hal<sup>a</sup>thin</i> <sup>8</sup>

Optional forms:—

<sup>1</sup> *Hakī*, *hikū*; <sup>2</sup> *hiai*; <sup>3</sup> *hā*, *hē*, *hai*, *hohē*, *hahē*; fem. *hī*, *hē*; <sup>4</sup> *hakin*; <sup>5</sup> *hahū*, *hahō*, *hahū*; <sup>6</sup> *hakhun*; <sup>7</sup> *hā*, *hē*, *hō*, *hā*, *has*, *hakui*, *hahē*; <sup>8</sup> *hakhin*; fem. *hakhin*, *hakhini*; <sup>9</sup> *hath*, *kathī*; <sup>10</sup> *hathin*; fem. *hathin*, *hathini*.

Optional forms:—

<sup>1</sup> *Halī*; <sup>2</sup> *halai*; <sup>3</sup> *halā*, *halē*, *hal<sup>a</sup>hī*, *halā*; fem. *halī*, *halī*; <sup>4</sup> *halāh*, *hal<sup>a</sup>hū*, *hal<sup>a</sup>hō*, *hal<sup>a</sup>hū*; <sup>5</sup> *halai*, *hal<sup>a</sup>hī*; fem. *halī*; <sup>6</sup> *hal<sup>a</sup>hin*; fem. *hal<sup>a</sup>hīn*, *hal<sup>a</sup>khini*; <sup>7</sup> *hal<sup>a</sup>thī*; fem. *halin*; <sup>8</sup> fem. *hal<sup>a</sup>thin*, *hal<sup>a</sup>thini*.

## MAGAHĪ SKELETON GRAMMAR.

## I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghōr<sup>a</sup>uā*, (redundant) *ghōrauā*, a horse.

The short form may be weak (as *ghōr*), or strong (as *ghōrā*).

**Number.**—Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghōrā*, horse, pl. *ghōran*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rājā lōg*, the kings.

**Case.**—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ē* and *ā* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrā*, in a horse; *phal*, a fruit; *phalē*, *phalā*: *mālī*, a gardener; *mālīē*, *mālīā*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *bē*, to (also used as a sign of the Accusative); *sē*, *sā*, *satī*, from or by; *lā*, *lē*, *khātār*, *lāgī*, for; *mē*, *mē*, *mō*, in; *k*, *ke*, *kār*, of. Before the postposition *k*, a final long vowel is shortened. Thus *ghōrak*, of a horse. When the noun ends in a consonant, *a* is inserted. Thus *phal-ak*, of a fruit.

**Gender.**—Adjectives do not change for gender.

**Oblique Form.**—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *a*. Thus *ghar ke* or *gharē ke*, of a house.

Verbal nouns in *l* have an oblique form in *lā*. Thus *dēkhāl*, seeing; oblique form *dēkhālā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

## II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing.	—	<i>ham</i>	<i>tū</i> , <i>tō</i>		<i>ap<sup>a</sup>ne</i>	<i>ī</i>	<i>ū</i>
Nom.	—	<i>ham<sup>a</sup>rā</i>	<i>tōrā</i>	<i>toh<sup>a</sup>rā</i>	<i>ap<sup>a</sup>ne</i>	<i>eh</i>	<i>oh</i>
Obl.	<i>mōrā</i>	<i>ham<sup>a</sup>rā</i>	<i>tōrā</i>	<i>tōh<sup>a</sup>rā</i>	<i>ap<sup>a</sup>ne-ke</i>	<i>ē-kar</i> , <i>eh-ke</i> ,	<i>ō-kar</i> , <i>oh-ke</i> ,
Gen.	{ <i>mōr</i> , or <i>mōrā</i> , (f.) <i>mōrī</i>	{ <i>hammar</i> , <i>hamār</i> , <i>hamare</i>	{ <i>tōr</i> , <i>torā</i> , (f.) <i>tōrī</i>	{ <i>tōh<sup>a</sup>r</i> , <i>tohār</i> , <i>tohare</i>	{ <i>apan</i>	{ etc.	{ etc.
Plur.							
Nom.	<i>hamanī</i>	<i>ham<sup>a</sup>ranī</i>	<i>tohanī</i>	<i>toh<sup>a</sup>ranī</i>	<i>ap<sup>a</sup>ne sab</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>hamanī</i>	<i>hamaranī</i>	<i>tohanī</i>	<i>toh<sup>a</sup>ranī</i>	<i>ap<sup>a</sup>ne sab</i>	<i>inh</i>	<i>unh</i>

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
Sing.					
Nom.	<i>jē</i> , <i>jaun</i>	<i>sē</i> , <i>taun</i>	<i>kē</i> , <i>kō</i> , <i>kaun</i>	<i>kā</i> , <i>kī</i> , <i>kaūchī</i>	<i>keu</i> , <i>kōi</i> , <i>kāhū</i>
Obl.	<i>jeh</i>	<i>teh</i>	<i>keh</i>	<i>kāhe</i>	<i>kekaro</i> , <i>kaunō</i>
Gen.	<i>jē-kar</i> , <i>jeh-ke</i> , etc.	<i>tē-kar</i> , <i>teh-ke</i> , etc.	<i>kē-kar</i> , <i>keh-ke</i> , etc.		
Plur.					
Nom.	<i>jē</i> , <i>jinh<sup>a</sup>kanī</i>	<i>sē</i> , <i>tinh<sup>a</sup>kanī</i>	<i>kē</i> , <i>kinh<sup>a</sup>kanī</i>	<i>kī</i> is peculiar to South-East Patna, <i>kaūchī</i> to Gaya.	Anything, something, is <i>kuchhu</i> , <i>kuchchho</i> or <i>kuchchha-o</i> , which has no oblique form.
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		

**NOTE.**—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham<sup>a</sup>ninh*, *ham<sup>a</sup>ranhī*, *hamaranh*. The spelling of these fluctuates. Thus, we find *ham<sup>a</sup>nin*, and so on. From *ī*, we have, *inh<sup>a</sup>nh*, *inh<sup>a</sup>nī*, *ikh<sup>a</sup>nin*, *akh<sup>a</sup>nī*, *ekh<sup>a</sup>nī*, *inh<sup>a</sup>kanhī*, *inh<sup>a</sup>kā*. So also for *ū*, *jē*, *sē* and *kē*. The spelling of all these fluctuates.

**Oblique Genitives.**—All genitives in *kar* have an oblique form in *k<sup>a</sup>rā*. Thus, *ē-kar*, *ek<sup>a</sup>rā*; *ō-kar*, *ok<sup>a</sup>rā*; *jē-kar*, *jek<sup>a</sup>rā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus *Dat. sing.*, *ek<sup>a</sup>rā kē*, and so on.

## III.—VERBS—

## A.—Auxiliary Verbs &amp; Verbs Substantive.

	Present, I am, etc.				Past, I was, etc.			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>hī</i> <sup>1</sup>	—	<i>hī</i> <sup>2</sup>	—	<i>halī</i> <sup>1</sup>	—	<i>halī</i> <sup>2</sup>	—
2	<i>hē</i> <sup>3</sup>	<i>hahin</i> <sup>4</sup>	<i>hā</i> <sup>5</sup>	<i>hahun</i> <sup>6</sup>	<i>halē</i> <sup>3</sup>	<i>hal<sup>a</sup>hin</i>	<i>halā</i> <sup>4</sup>	<i>hal<sup>a</sup>hun</i>
3	<i>hai</i> <sup>7</sup>	<i>hahin</i> <sup>8</sup>	<i>hai</i> <sup>9</sup>	<i>hain</i> <sup>10</sup>	<i>hal</i> <sup>5</sup>	<i>hal<sup>a</sup>hin</i> <sup>6</sup>	<i>halan</i> <sup>7</sup>	<i>hal<sup>a</sup>thin</i> <sup>8</sup>

Optional forms:—

<sup>1</sup> *Hakī*, *hikū*; <sup>2</sup> *hiai*; <sup>3</sup> *hā*, *hē*, *hai*, *hahī*, *hakī*; fem. *hī*, *hī*; <sup>4</sup> *hakin*; <sup>5</sup> *hahū*, *hahō*, *hahū*; <sup>6</sup> *hakhun*; <sup>7</sup> *hā*, *hē*, *hō*, *hā*, *has*, *hakui*, *hahī*; <sup>8</sup> *hakhin*; fem. *hakhin*, *hakhini*; <sup>9</sup> *hath*, *hathi*; <sup>10</sup> *hathin*; fem. *hathin*, *hathini*.

Optional forms:—

<sup>1</sup> *Halī*; <sup>2</sup> *haliai*; <sup>3</sup> *halā*, *halē*, *hal<sup>a</sup>hī*, *halā*; fem. *halī*, *halī*; <sup>4</sup> *halāh*, *hal<sup>a</sup>hū*, *hal<sup>a</sup>hō*, *hal<sup>a</sup>hū*; <sup>5</sup> *halai*, *hal<sup>a</sup>hī*; fem. *halī*; <sup>6</sup> *hal<sup>a</sup>khin*; fem. *hal<sup>a</sup>khin*, *hal<sup>a</sup>khini*; <sup>7</sup> *hal<sup>a</sup>thi*; fem. *hal<sup>a</sup>in*; <sup>8</sup> fem. *hal<sup>a</sup>thin*, *hal<sup>a</sup>thinī*.

**B.—Transitive Verb.**—*J dēhab, to see.* Root, *dēkh*.

*Verbal nouns.* 1, *dēkhab*, obl. not used; 2, *dēkhal*, obl. *dēkhālā*; 3, *dēkh*, obl. *dēkhs*.

*Participles, Pres.* *dēkhit*, *dēkhat*, *dēkhait*; fem. *-tī*; obl. *-te*; *Past.* *dēkhal*; fem. *-lī*; obl. *-le*.

*Conjunctive Participle*, *dēkh ke* or *dēkh kar*.

*Simple Present*, I see, etc. *Present Conditional*, (if) I see, etc.

*Past*, I saw, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhā</i> <sup>1</sup>	—	<i>dēkhā</i> <sup>2</sup>	—	<i>dēkhālā</i> <sup>1</sup>	—	<i>dēkhālā</i> <sup>2</sup>	—
2	<i>dēkhā</i> <sup>3</sup>	<i>dēkhā<sup>h</sup>in</i>	<i>dēkhā</i> <sup>4</sup>	<i>dēkhā<sup>h</sup>un</i>	<i>dēkhālā</i> <sup>3</sup>	<i>dēkhālā<sup>h</sup>in</i>	<i>dēkhālā</i> <sup>4</sup>	<i>dēkhālā<sup>h</sup>un</i>
3	<i>dēkhāi</i> <sup>5</sup>	<i>dēkhā<sup>h</sup>in</i> <sup>6</sup>	<i>dēkhāth</i> <sup>7</sup>	<i>dēkhā<sup>h</sup>thin</i> <sup>8</sup>	<i>dēkhālā</i> <sup>5</sup>	<i>dēkhālā<sup>h</sup>in</i> <sup>6</sup>	<i>dēkhālā<sup>h</sup>in</i>	<i>dēkhālā<sup>h</sup>thin</i> <sup>7</sup>

*Optional forms:—*

<sup>1</sup> *dēkhā*; <sup>2</sup> *dēkhāi*; <sup>3</sup> *dēkhā*, *dēkhā*, *dēkhā*, *dēkhā<sup>h</sup>in*; fem., *dēkhā*.  
<sup>4</sup> *dēkhā*, *dēkhā*; <sup>5</sup> *dēkhā<sup>h</sup>in*, *dēkhā<sup>h</sup>in*, *dēkhā<sup>h</sup>in*; <sup>6</sup> *dēkhā<sup>h</sup>in*, *dēkhā<sup>h</sup>in*; <sup>7</sup> *dēkhā<sup>h</sup>in*, *dēkhā<sup>h</sup>in*; <sup>8</sup> *dēkhā<sup>h</sup>in*, *dēkhā<sup>h</sup>in*; fem., *dēkhā<sup>h</sup>in*, *dēkhā<sup>h</sup>in*, *dēkhā<sup>h</sup>in*.

*Optional forms:—*

<sup>1</sup> *dēkhālā*; <sup>2</sup> *dēkhālāi*; <sup>3</sup> *dēkhālā*, *dēkhālā*, *dēkhālā<sup>h</sup>in*; fem. *dēkhālā*, *dēkhālā*, *dēkhālā*; <sup>4</sup> *dēkhālā<sup>h</sup>in*, *dēkhālā<sup>h</sup>in*, *dēkhālā<sup>h</sup>in*; <sup>5</sup> *dēkhālā<sup>h</sup>in*, *dēkhālā<sup>h</sup>in*; <sup>6</sup> *dēkhālā<sup>h</sup>in*, *dēkhālā<sup>h</sup>in*; <sup>7</sup> *dēkhālā<sup>h</sup>in*, *dēkhālā<sup>h</sup>in*; <sup>8</sup> *dēkhālā<sup>h</sup>in*, *dēkhālā<sup>h</sup>in*; fem., *dēkhālā<sup>h</sup>in*, *dēkhālā<sup>h</sup>in*, *dēkhālā<sup>h</sup>in*.

*Future*, I shall see.—Two varieties.

Variety I—

Variety II—

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhabā</i> <sup>1</sup>	—	<i>dēkhā<sup>h</sup>ai</i>	—	Wanting	Wanting	Wanting	Wanting
2	<i>dēkhā<sup>h</sup>ā</i> <sup>2</sup>	<i>dēkhā<sup>h</sup>in</i>	<i>dēkhā<sup>h</sup>ā</i> <sup>3</sup>	<i>dēkhā<sup>h</sup>un</i>	Wanting	Wanting	<i>dēkhā<sup>h</sup>ā</i> <sup>4</sup>	Wanting
3	Wanting	Wanting	Wanting	Wanting	<i>dēkhā<sup>h</sup>ā</i> <sup>5</sup>	<i>dēkhā<sup>h</sup>in</i> <sup>6</sup>	<i>dēkhā<sup>h</sup>ā</i> <sup>7</sup>	<i>dēkhā<sup>h</sup>thin</i> <sup>8</sup>

*Optional forms:—*

<sup>1</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; fem. *dēkhā<sup>h</sup>ā*; <sup>2</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>3</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>4</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>5</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>6</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>7</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>8</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*.

*Optional forms:—*

<sup>1</sup> *dēkhā<sup>h</sup>ā*; <sup>2</sup> *dēkhā<sup>h</sup>ā*; <sup>3</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; fem. *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>4</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>5</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>6</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>7</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*; <sup>8</sup> *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*.

*Past Conditional*, (if) I have seen, etc.

	Form I	Form II	Form III	Form IV
1	<i>dēkhāitā</i> <sup>1</sup>	—	<i>dēkhāitā</i>	—
2	<i>dēkhā<sup>h</sup>ā</i> <sup>2</sup>	<i>dēkhāitā<sup>h</sup>in</i>	<i>dēkhāitā</i>	<i>dēkhāitā<sup>h</sup>un</i>
3	<i>dēkhāit</i>	<i>dēkhāitā<sup>h</sup>in</i>	<i>dēkhāitā</i>	<i>dēkhāitā<sup>h</sup>in</i>

The Imperative is the same as the Simple Present. Precative Forms are *dēkhā<sup>h</sup>ā*, *dēkhā<sup>h</sup>ā*, and *dēkhā<sup>h</sup>ā*.

*Present Indefinite*, I see; *dēkha hī* or *dēkhe hī*, and so throughout, conjugating the Auxiliary Verb.

*Past Indefinite*, I saw; *dēkha halū*, or *dēkhe halū*, and so throughout.

*Present Definite*, I am seeing; *dēkhait* (*dēkhit* or *dēkhat*) *hī*, and so throughout.

*Imperfect*, I was seeing; *dēkhait* (etc.) *halū* and so throughout.

**C.—Neuter Verbs.**—These only differ in the conjugation of the Preterite, and of the tenses derived from it, which follow that of *halū* not that of *dēkhā<sup>h</sup>ā*. Thus 3, Form I, *girāl*, he fell. So *girālū hai*, I have fallen.

**D.—Verbs whose roots end in ā; pāeb, to obtain.** *Pres. Part.*, *pāwat*, *pāit*.

	Simple Pres.	Future.	Past.	Past Conditional.	
1	<i>pā<sup>h</sup>ā</i> or <i>pāwā<sup>h</sup></i>	<i>pāeb</i>	<i>pāulū</i> or <i>pāilū</i>	<i>pāutū</i> or <i>pāitū</i>	Forms containing <i>au</i> , like <i>pāulū</i> , <i>pāutū</i> , are only used in the case of transitive verbs, except <i>khāeb</i> , to eat, which does not use such forms. They are never used in the east of the Magahi tract.
2	<i>pāwā</i>	<i>pāibā</i> or <i>pābā</i>	<i>pāulā</i> or <i>pāilā</i>	<i>pāutā</i> or <i>pāitā</i>	
3	<i>pāwath</i>	<i>pāi</i> , <i>pāit</i>	<i>pāulak</i> or <i>pāilak</i>	<i>pāwat</i> or <i>pāit</i>	

**E.—Irregular Verbs.**

*Jāeb*, to go; *Past Part.*, *gāl*.  
*Karāb*, to do; " *kail*.  
*Marāb*, to die; " *mūl* or *mūl*.  
*Dēb*, to give; " *dāl* or *dīhal*.  
*Lēb*, to take; " *lāl* or *līhal*.  
*Hōeb*, to become; " *kāl*, *kōil* to *bāl*.



## BHOJPURI.

*Lāṭhī-mē guṇa bahuta haĩ,      sadā rākhīhā saṅga,  
Naddī nāra-agāha jala,      tahā bachāwai aṅga.  
Tahā bachāwai aṅga,      jhapāṭa kuttō-kē mārāi :  
Dushmana dāwāgira,      hōe tina-hū-kē jhārai.  
Kaha Giri-dhara Kabi-rāya,      bāta bādhā yaha gāṭhī.  
Saba hathyāra-kē chhāri      hātha-mē rākhā lāṭhī.*

*The Bhojpuri National Anthem.*

(Thus paraphrased by Mr. W. S. Meyer, I.C.S.)

Great the virtues of the Stick !  
Keep a Stick with you alway—  
Night and day, well or sick.

When a river you must cross,  
If you'd save your life from loss,  
Have a stout Stick in your hand,  
It will guide you safe to land.

When the angry dogs assail,  
Sturdy Stick will never fail.  
Stick will stretch each yelping hound  
On the ground.

If an enemy you see,  
Stick will your protector be.  
Sturdy Stick will fall like lead  
On your foeman's wicked head.

Well doth poet Girdhar say  
(Keep it carefully in mind)  
' Other weapons leave behind,  
Have a Stick with you alway.'

Bhojpuri, or, if the word were strictly transliterated, Bhoj<sup>1</sup>puri,<sup>1</sup> is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh<sup>2</sup>sar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bibār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Alhā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Champaran to Basti. On the South, it has crossed the Sone, and covers the great

<sup>1</sup> The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name 'Bhoj<sup>1</sup>puri.'

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oṛiyā of Singhbhum.

Of the three Bihārī dialects, Maithilī, Magahī, and Bhojpurī, it is the most western:

The language boundaries.

North of the Ganges, it lies to the west of the Maithilī of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oṛiyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattisgarhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattisgarhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghēli of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāndā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāndā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpurī is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

The area covered by Bhojpurī is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithilī. So far, therefore, as regards the number of its speakers, it is much more important than the other two Bihārī dialects put together. This division of the dialects of Bihārī into two groups, an eastern, consisting of Maithilī and Magahī, and a western, Bhojpurī, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpurī. In grammatical forms, Maithilī and Magahī have much in common that is not shared by Bhojpurī, and, on the other hand, Bhojpurī has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the west, which is very marked to anyone who is familiar with the languages of Eastern Hindōstān. In Maithilī, the vowel *a* is pronounced with a broad sound approaching the 'o' in *hot* colour which it possesses in Bengali. Bhojpurī, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

Pronunciation compared.

but which is always pronounced like the *aw* in *awl*.<sup>1</sup> This last sound also occurs both in Maithili and in Magahī, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpuri, on the contrary, the contrast between this drawled *ā* and the clear-cut sound of the common *a* is so very marked, and the drawled *ā* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpuri postposition of the genitive is *ke*, while in the Eastern dialects it is either *k* or *kar* or *kēr*.  
 Declension and conjugation compared. Besides this, the genitive of a Bhojpuri substantive has an oblique form, a thing unknown to Maithili or Magahī. As regards pronouns, Bhojpuri has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpuri verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, he is,—is throughout its conjugation pronounced so differently in Bhojpuri that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpuri has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpuri has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithili or Magahī. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpuri, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpuri has three main varieties,—the Standard, the Western, and Nagpuriā. It has also a border sub-dialect called Madhēsī, and a broken form called Thārū. Standard Bhojpuri is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpuri is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpuri along the Nepal frontier from that district to Bahraich.

Standard Bhojpuri extends over a large area, and exhibits some local peculiarities.

The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṛ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpuri prefers to say '*bāṭē*' for 'he is,' the Southern prefers *bāṛē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *l* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

<sup>1</sup> This is the sound which I transliterate by *ā*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpurī, and the language of the west of that district and of Basti, Sarwariā.<sup>1</sup>

Western Bhojpurī is frequently called Pūrbī, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpurī, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbī, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindī. It altogether wants the characteristic features of Bhojpurī,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindī Past in *-is*. I have hence decided to abandon the term Pūrbī altogether, and to use instead the term ‘Western Bhojpurī,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

As compared with Standard Bhojpurī, the following are the principal points of difference in Grammar. In Standard Bhojpurī, the termination of the Genitive is *ke*, with oblique form *ka*; in the Western dialect it is *ka* or *kāi*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpurī, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *tūh* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *kāwī*, I am, of the East has become *hawī* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpurī than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailī* for ‘I did’. In Western Bhojpurī this nasal is dropped in the plural, and we only have *ham kailē*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-aī*. The above are only the most noteworthy points of difference between the two main forms of Bhojpurī. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

The Nagpurī of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Chhattisgarhī of the east of the Central Provinces.

Nagpurī.

<sup>1</sup> For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-har*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadri and is called by the Munḍa tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsi of Champaran is the language of the 'Madhya-dēśa,' or 'Middle country,' between the Maithili of Tirhut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārūs who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārūs of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district,

the reader is referred to the various sections dealing with each sub-dialect:—

Southern Standard	4,324,293
Northern Standard, viz.:—	
Dialect of Saran	1,504,500
Gorakhpuri	1,307,500 <sup>1</sup>
Sarwariā	3,353,151 <sup>1</sup>
	<hr/>
TOTAL	6,165,151
Western Dialect	3,939,500
Nagpuriā	594,257
Madhēsi	1,714,036
Thārū Bhojpuri	39,700
	<hr/>
TOTAL	16,776,937

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithili, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

<sup>1</sup> Include some speakers of Thārū Bhojpuri and Domrā.

*Table showing the estimated number of speakers of Bhojpurī, within the Lower Provinces of Bengal, but outside the Area in which Bhojpurī is the Vernacular Language.*

Name of District.	Number of Speakers.	REMARKS.
Burdwan . . . . .	12,800	
Bankura . . . . .	1,600	
Birbhum . . . . .	9,200	
Midnapur . . . . .	40,600	
Hooghly . . . . .	4,900	
Howrah . . . . .	19,000	
24-Parganas . . . . .	23,000	
Calcutta . . . . .	71,600	
Nadia . . . . .	3,600	
Jessore . . . . .	1,500	
Murshidabad . . . . .	40,900	
Khulna . . . . .	1,600	
Dinajpur . . . . .	7,300	
Rajshahi . . . . .	4,000	
Rangpur . . . . .	17,900	
Bogra . . . . .	9,400	
Pabna . . . . .	7,000	
Darjeeling . . . . .	4,500	
Jalpaiguri . . . . .	9,300	
Kuch-Bihar (State) . . . . .	4,800	
Dacca . . . . .	11,600	
Faridpur . . . . .	2,300	
Backergunge . . . . .	900	
Mymensingh . . . . .	24,800	
Chittagong . . . . .	1,200	
Noakhali . . . . .	162	
Tippera . . . . .	2,200	
Bhagalpur . . . . .	7,406	
Cuttack . . . . .	350	
Puri . . . . .	340	
Balasore . . . . .	920	
Jashpur State . . . . .	200	
TOTAL . . . . .	346,878	

Table showing the estimated number of speakers of Bhojpurī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains . . . . .	18,400	
Sylhet . . . . .	18,500	
Goalpara . . . . .	3,100	
Kamrup . . . . .	900	
Darrang . . . . .	3,200	
Nowgong . . . . .	1,800	
Sibsagar . . . . .	10,300	
Lakhimpur . . . . .	9,000	
Naga Hills . . . . .	130	
Khasi and Jaintia Hills . . . . .	350	
Lushai Hills . . . . .	50	
TOTAL . . . . .	65,730*	* Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Bhojpurī recorded in the above tables :—

Number of people speaking Bhojpurī at home . . . . .	20,000,000
" " " " elsewhere in the Lower Provinces . . . . .	346,878
" " " " in Assam . . . . .	65,730
Total . . . . .	<u>20,412,608</u>

Bhojpurī has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpurī area, and the national epic of Lōrik, which is also current in the Magahī dialect, is everywhere known.

#### AUTHORITIES—

##### A.—EARLY REFERENCES.

I know of no early references to the Bhojpurī language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word Pūrbī, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and Poorbeea, ss. Hind. *Pūrab*, *Pūrb*, 'the East,' from Skt. *pūrva* or *pārba*, 'in front of,' as *paścha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the



Benares division, and Behar. Hence POORBEEA (*pūrbīyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1553. "Omaum (Humayun) Patxiah.....resolved to follow Xerchan (Sher Khan) and try his fortune against him..... and they met close to the river Ganges before it unites with the river Jamona, where on the West bank of the river there is a city called Canose, one of the Chief of the kingdom of Dely. Xerchan was beyond the River in the tract which the natives call PUBBA. ...." *Barros*, IV. ix. 9.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, PUBB and Patan, the one lying on the East, the other on the West side of the river." *Terry*, Ed. 1665, p. 357.

1666. "La Province de Halabas s'appelloit autrefois PUROP ....." *Thesenot*, v. 197.

1881. ".....My lands were taken away,

And the Company gave me a pension of just eight annas a day;

And the POORBEAHS swaggered about our streets as if they had done it all.....".

*Attar Singh loquitur*, by 'Sowar,' in an Indian paper, the name and date lost.

#### B.—GRAMMARS AND VOCABULARIES.

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#### C.—TEXTS.

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The character in general use in writing Bhojpuri is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

Written Character. Pronunciation. There is a marked difference between the pronunciation of Bhojpuri and that of the two eastern dialects of Bihārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhojpuri, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, *i.e.*, like the *u* in *nut*.

The long, drawled *a* which I transliterate *ā*, is especially common in Bhojpuri, and its contrast with the short clear-cut *a*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign ° over the consonant containing this vowel. Others write ° after it. Others write : after it, and others repeat the letter *a* after it. For instance, the word *dēkhā-lā*, you see, is written by some देखल; by others देखलः; by others देखल:; and by others देखललल. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ā̃*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpuri. The clear-cut *a* pronounced like the *u* in *nut* is always substituted.

The Rule of the Short Antepenultimate occurs in Bhojpuri as in the other Bihārī dialects. The only difference is that a long *ā* is shortened to *a* and not to *ā̃*. Thus, the third person Past of *māral*, to strike, is *marlas*, he beat, not *mār<sup>ā̃</sup>las*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpuri, see pp. 24 and ff.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small ° above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhojpuri Grammar is much more simple than that of Maithilī or Magahī. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpuri, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpuri has a peculiar form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the *-gā* of the Hindōstānī Future. Just as the Hindōstānī *dēkhū-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipālī *dēkhū-lā*, and the Bhojpurī *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpurī has its own Verb Substantive. Just as *chhī*, I am, is typical of Maithilī, and *hī*, I am, is typical of Magahī, so *bāṭī*, *bārī*, or *bānī*, is typical of Bhojpurī.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpurī grammar, as shown in the following sketch :—

## BHOJPURĪ SKELETON GRAMMAR.

## I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghor<sup>h</sup>wā*, (redundant) *ghorauā*. The long form sometimes ends in *ē* instead of *ā*. Thus, *ghor<sup>h</sup>wē*. All these forms may have their termination nasalised. Thus *ghor<sup>h</sup>wā̃*. The short form may be weak (as *ghōr*) or strong (as *ghōrā*).

**Number.**—Plural is formed by adding *ni*, *nh*, or *n*, and shortening a preceding long vowel. Thus *ghōrā*, horses; *ghorani*, *ghōranh*, or *ghōran*, horses; *ghar*, a house, pl. *gharani*, *gharanh* or *gharan*. Plural may also be formed by adding nouns of multitude, such as *sabh*, all, *lōg*, people. Thus *ghōrā sabh*; *rājā lōg*.

**Case.**—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *i* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrē*, on a horse; *phal*, a fruit, *phalē*, *phalē*: *māli*, a gardener; *māliē*, *māliē*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are *kē*, to (also used as a sign of the accusative); *sē*, *tē*, *santē* or *kar<sup>h</sup>tē*, by; *khātir*, *lāg*, *lā*, for; *sē*, *lē*, from; *k*, *ke*, *kāi*, of; *mē*, *mō*, on.

Before the postposition *k*, a final long vowel is shortened, as in *ghōrak*, of a horse; when the noun ends in a consonant, *a* is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kā*. Thus *rājā-kē mandir*, the king's palace; but *rājā-kā mandir-mē*, in the king's palace. The distinction is seldom observed by the uneducated.

**Gender.**—In Standard Bhojpurī, adjectives do not change for gender.

**Oblique Form.**—Verbal nouns in *al* have an oblique form in *lā*. Thus *dekhal*, seeing; *dekhlā-mē*, in seeing. Verbal nouns in the form of the root have an oblique form in *e*. Thus, *dekhh*, seeing; *dekhe-lā*, for seeing. In all other nouns, the oblique form is the same as the nominative.

## II.—PRONOUNS—

	I.		Thou.		Your Honour.	Self, Your Honour.	This.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	<i>mē</i>	<i>ham</i>	<i>tū</i> or <i>tē</i>	<i>tū</i> or <i>tē</i>	{ <i>rau<sup>h</sup>wā̃</i> <i>rau<sup>h</sup>wā</i> <i>raurā</i> as nom.	<i>ap<sup>h</sup>ne</i>	<i>i</i> , <i>ihe</i> , <i>ihā̃</i>	<i>ū</i> , <i>ō</i>
Obl.	<i>mohi</i> or <i>mō</i>	<i>ham<sup>h</sup>rā</i>	<i>tohi</i> or <i>tō</i>	<i>toh<sup>h</sup>rā</i>		<i>ap<sup>h</sup>nā</i>	<i>ehi</i> , <i>ehē</i> , <i>ihā̃</i>	<i>ohi</i> , <i>oh</i> , <i>ō</i> , <i>uhā̃</i>
Gen.	<i>mōr</i> , <i>mōre</i>	<i>hamār</i> , <i>ham<sup>h</sup>re</i>	<i>tōr</i> , <i>tōre</i>	<i>tohār</i> , <i>toh<sup>h</sup>re</i>	<i>rāur</i> , <i>raure</i>	<i>apan</i> , <i>appan</i> , or <i>ap<sup>h</sup>ne</i> .	<i>eh-ke</i>	<i>oh-ke</i>
Plur. Nom.	<i>ham<sup>h</sup>nī-kā</i>	<i>ham<sup>h</sup>ran</i>	<i>toh<sup>h</sup>nī-kā</i>	<i>toh<sup>h</sup>ran</i>	{ <i>rauran</i> <i>rawan</i> Ditto.	<i>ap<sup>h</sup>nan</i>	<i>inh-kā</i>	<i>unh-kā</i>
Obl.	<i>ham<sup>h</sup>nī</i>	<i>ham<sup>h</sup>ran</i>	<i>toh<sup>h</sup>nī</i>	<i>toh<sup>h</sup>ran</i>		<i>ap<sup>h</sup>nan</i>	<i>inh</i>	<i>unh</i>

	Who.	He, that.	Who?	What (thing).	Any one, some one.
Sing. Nom.	<i>jē, jawan, jaun</i>	<i>sē, tē, tawan, taun</i>	<i>kē, kawan, kaun</i>	<i>kā</i>	<i>keū, kēhu, kaunō</i>
Obl.	<i>jeh, jaunā</i>	<i>teh, taunā</i>	<i>keh, kaunā</i>	<i>kā, kāhe, kethī</i>	{ <i>keū. kehū, kaunō</i> <i>kek<sup>h</sup>ro, kathiyō.</i> <i>kek<sup>h</sup>ro</i>
Gen.	<i>jeh-ke, jē-kar, jek<sup>h</sup>re</i>	<i>teh-ka, tē-kar, tek<sup>h</sup>re</i>	<i>keh-ke, kē-kar, kek<sup>h</sup>re</i>	{ <i>kā-ke, kāhe-ke,</i> <i>kethī-ke</i>	
Plur.					
Nom.	<i>jinh-kā, jawan, jaun</i>	<i>tinh-kā, tawan, taun</i>	<i>kinh-kā, kawan, kaun</i>	Anything, something, is <i>kachhu, kuchchhō</i> or <i>kuchhuo</i> . Declined like a substantive.	
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		
Gen.	<i>jinh-ke</i>	<i>tinh-ke</i>	<i>kinh-ke</i>		

An optional form of the oblique singular of *ū*, is *wāhi*; of *jē*, *jāhi*; of *tē*, *tāhi*; of *kē*, *kāhi*. For *teh*, we can substitute *tehi* or *tē*; for *oh*, *ohi* or *ō*, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of *i*. The others can be formed by analogy. *Ek<sup>h</sup>nī* *inhan*, *inhanh*, *inh<sup>h</sup>nī*; so *ok<sup>h</sup>nī*, *unhan*, etc.; *jek<sup>h</sup>nī*, etc. The spelling of all these fluctuates.

The genitives in *r* and *re* have a feminine form in *i*, which is met in poetry. Thus *mōrī*, *ham<sup>h</sup>rī*, and so on.

All these genitives have an oblique form in *ā*, viz. *mōrā*, *ham<sup>h</sup>rā*, *tōrā*, *toh<sup>h</sup>rā*; so also *ek<sup>h</sup>rā*, *ok<sup>h</sup>rā*, *jek<sup>h</sup>rā*, *tek<sup>h</sup>rā* and *kek<sup>h</sup>rā*. These can be used as fresh oblique bases of the Pronoun. Thus *mōrā-sē*, from me; *ek<sup>h</sup>rā-sē*, from this, and so on. In the plural they become *ham<sup>h</sup>ran*, *toh<sup>h</sup>ran*, *ek<sup>h</sup>ran*, etc.; thus *ham<sup>h</sup>ran-sē*, from us.

## III.—VERBS—

*General Note.*—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *sá* may be added to the second or third person to show the plural number or respect. Thus *dēkhā-lā-sá*, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

## A.—Auxiliary Verbs, and Verbs Substantive—

*Present, I am, etc.*

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	( <i>baṛō</i> )	—	<i>baṛī</i> or <i>bānī</i>	<i>bāryū</i>	( <i>hāwō</i> )	—	<i>hāwī, hāṛī</i>	<i>hāwyū</i>
2	<i>bār, bārē,</i> <i>baṛasi, bāras</i>	<i>bārie</i>	<i>bārd, bārdh</i>	<i>bārū</i>	<i>hāwē,</i> <i>hāwas, etc.</i>	<i>hāwis</i>	<i>hāwā, hāwāh</i>	<i>hāū</i>
3	<i>bā, bārē,</i> <i>bāra, bārō,</i> <i>baṛasi, baṛasu,</i> <i>bāras</i>	—	<i>bāran</i>	<i>bārin</i>	<i>hā,</i> <i>hāwē,</i> <i>hāwasī,</i> <i>hāwas</i>	—	<i>hāwan</i>	<i>hāwin</i>

*Past, I was, etc.*

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	( <i>rah'ō</i> )	—	<i>rah'ī</i>	<i>rah'lyū</i>	( <i>rah'ō</i> )	—	<i>rah'ī</i>	<i>rah'yū</i>
2	<i>rah'lē</i> <i>rah'las</i>	<i>rah'li</i> <i>rah'lis</i>	<i>rah'lā</i> <i>rah'lāh</i>	<i>rah'lū</i>	<i>rahē</i> <i>rahas</i>	<i>rahī</i> <i>rahis</i>	<i>rahā, rahāh</i>	<i>rahū</i>
3	<i>rahaḥ, rah'lē,</i> <i>rah'lasī,</i> <i>rah'las</i>	<i>rah'li</i>	<i>rah'lan</i>	<i>rah'lin</i>	<i>rahē</i> <i>rahasī,</i> <i>rahas</i>	<i>rahī</i>	<i>rahan</i>	<i>rahin</i>

Sometimes the *h'* is dropped. Thus *raḥī*, I was.

The Strong Verb Substantive is *hōkhaḥ*, to become, conjugated regularly.

The Negative Verb Substantive is *nah'īkhī* or *naikhī*, I am not, conjugated regularly, but only in the present tense.

## B.—Finite Verb—

**Verbal Nouns.**—(1) *dēkh*, obl., *dēkhe*; (2) *dēkhaḥ* (infinitive), obl., *dekh'ā*; (3) *dēkhab*, no obl. form. All mean 'to see' 'the act of seeing.'

**Participles.**—Pres. *dēkhat*, *dēkhit*, *dēkhait*; Fem., *dekh'ti*, etc.; obl., *dekh'tā*, etc.; Past, *dēkhal*; Fem., *dekh'li*; obl. *dekh'ā*.

**Conjunctive Participle.**—*dēkh-ke* or *dēkhi-ke*; *kā* may be used instead of *ke*.

**Simple Present.**—I see, etc.; and Present Conditional (if) I see, etc.

**Present Indicative, I see, etc., I shall see, etc.**

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	( <i>dēkhō</i> )	—	<i>dēkhē</i>	<i>dēkhyū</i>	( <i>dēkhā-lō</i> )	—	<i>dēkhi-lī</i> <i>dēkhi-lē</i>	<i>dēkhā-lyū</i>
2	<i>dēkh</i> , <i>dēkhā</i> <i>dekhāsi</i> , <i>dēkhas</i>	<i>dēkhis</i>	<i>dēkhā</i> <i>dēkhāh</i>	<i>dēkhū</i>	<i>dēkhā-lē</i> <i>dēkhe-lē</i>	<i>dēkhā-lisi</i>	<i>dēkhā-lā(h)</i> <i>dēkhe-lā(h)</i>	<i>dēkhā-lū</i>
3	<i>dēkhē</i> , <i>dēkhā</i> , <i>dēkhō</i> , <i>dekhāsi</i> , <i>dekhāsu</i> , <i>dēkhas</i>	—	<i>dēkhan</i> <i>dekhani</i>	<i>dēkhin</i>	<i>dēkhā-lī</i> <i>dēkhe-lī</i>	<i>dēkhā-lī</i>	<i>dēkhā-lē</i> , <i>-lan</i> , <i>-lani</i> <i>dēkhe-lē</i> , <i>-lan</i> , <i>-lani</i>	<i>dēkhā-lin</i>

*Past, I saw, etc.*

*Future, I shall see, etc.*

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	( <i>dekh'ā</i> )	—	<i>dekh'ā</i>	<i>dekh'lyū</i>	( <i>dekh'bā</i> ) ( <i>dekh'baū</i> )	—	<i>dēkhab</i> , <i>dekh'bā</i> <i>dekhāh</i>	<i>dēkhib</i> , <i>dekhībī</i>
2	<i>dekh'ā</i> <i>dekh'āsi</i>	<i>dekh'ā</i> <i>dekh'āsi</i>	<i>dekh'ā(h)</i>	<i>dekh'ā</i>	<i>dekh'bā</i>	<i>dekh'bā</i> <i>dekh'bāsi</i>	<i>dekh'bā(h)</i>	<i>dekh'bā</i>
3	<i>dekh'ā</i> <i>dekh'āsi</i> <i>dekh'āsi</i>	<i>dekh'ā</i>	<i>dekh'ān</i> <i>dekh'āni</i>	<i>dekh'ān</i>	<i>dēkhi</i>	—	<i>dekhāhē</i> <i>dekhāhen</i>	—

*Past Conditional, I had seen, etc.*

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	( <i>dekh'tō</i> )	—	<i>dekh'tī</i>	<i>dekh'tyū</i>
2	<i>dekh'tā</i> <i>dekh'tāsi</i>	<i>dekh'tā</i> <i>dekh'tāsi</i>	<i>dekh'tā(h)</i>	<i>dekh'tū</i>
3	<i>dēkhat</i> , <i>dēkhit</i> <i>dekh'tā</i> <i>dekh'tāsi</i>	<i>dekh'tā</i>	<i>dekh'tān</i> <i>dekh'tāni</i>	<i>dekh'tin</i>

<sup>1</sup> or *dekh'tī*, and so throughout.

The Imperative is the same as the Simple Present. *Præcativæ* Forms are, singular, *dēkhihē*, *dēkhū*, *dēkh'bē*; Plural, *dēkhihā*, *dēkhihau*, *dēkhi*, *dēkh'tā*.

**Present Definite.** I am seeing, *dēkhat bānī*, and so on. Contracted form *dēkh'tānī*, or *dēkh'tārī* and so on. The participle does not change for gender or number.

**Imperfect,** I was seeing, *dēkhat rah'ā*, or *dēkhat rahī*, and so on. The participle does not change for gender or number.

**Perfect, I have seen,** formed by adding *hā* or *hā* to the Past. *hā* is used in the first and third persons plural, and *hā* in the second person, and in the third person singular. Thus *dēkh'ā* *hā*, I have seen: *dēkh'ā* *hā*, you have seen. *Hā* may be substituted for *hā*.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb. Thus, *dekh'lē bānē*, I have seen, *dekh'lē bārā*, you have seen, and so on.

Pluperfect, I had seen, *dekh'lē rah'lē* or *rah'ē* and so on. The syllable *hā* may be added. Thus, *dekh'lē rah'lē hā*. In the second person, and in the third person singular, *hā* is used instead of *lē*.

**C.—Neuter Verbs—**

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside *gir'lē* and *gir'las*, we may have also *giral* (fem. *gir'lē*), meaning, 'he fell.'

In the second form of the Perfect, the nominative, and not the locative of the Past Participle is used. Thus, *girōt bānē*, not *gir'lē bānē*, I have fallen. In the Pluperfect, the form is the same as in the Active Verb. Thus, *gir'lē rah'lē* or *rah'ē*, I had fallen.

**D.—Verbs whose roots end in *āw* and *ā*—**

Those in *āw* are all transitive verbs, except the neuter verb *gāw*, sing.

Example,—*pāwal*, to obtain; Pres. Part., *pāwat*, *pāwit*, *pāit*; Past Part., *pāwal*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>pāō</i>	<i>pāē</i>	<i>pāwe-lō</i>	<i>pāi-lā</i>	<i>paulō</i>	<i>paulē</i>	<i>paibō</i>	<i>pāib</i>	<i>pautō</i>	<i>pautē</i>
2	<i>pāwē</i>	<i>pāwā</i>	<i>pāwe-lē</i>	<i>pāwe-lā</i>	<i>paulē</i>	<i>paulā</i>	<i>paibē</i>	<i>paibā</i>	<i>pautā</i>	<i>pautā</i>
3	<i>pāwas</i>	<i>pāwan</i>	<i>pāi-lā</i>	<i>pāwe-lē</i>	<i>paulas</i>	<i>paulan</i>	<i>pāi</i>	<i>paihē</i>	<i>pāit</i> or <i>pāwat</i>	<i>pautan</i>

Those in *ā* are all neuter verbs, except the active verb *khā*, eat.

Example,—*khāil*, to eat; Pres. Part., *khāit* or *khāt*; Past Part., *khāil*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>khāō</i>	<i>khāē</i>	<i>khā-lō</i>	<i>khāi-lā</i>	<i>khailō</i>	<i>khailē</i>	<i>khāibō</i>	<i>khāib</i>	<i>khaitō</i>	<i>khaitē</i>
2	<i>khāwē</i>	<i>khāwā</i>	<i>khā-lē</i>	<i>khā-lā</i>	<i>khailē</i>	<i>khailā</i>	<i>khāibē</i>	<i>khāibā</i>	<i>khaitā</i>	<i>khaitā</i>
3	<i>khāwas</i>	<i>khāwan</i>	<i>khā-lā</i>	<i>khā-lē</i>	<i>khailas</i>	<i>khailan</i>	<i>khāi</i>	<i>khāihē</i>	<i>khāit</i>	<i>khaitan</i>

A neuter verb, such as *aghā*, be satiated, would make its 3rd sg. past optionally *aghāil*. The verb *āw*, come, is treated as a verb in *āw* in the Present Indicative (*āwe-lā*), he comes, and the Preterite Conditional (*autē*, (if) I had come). In the other tenses, it is treated as a verb in *a*. Thus *ailē*, I came; *ail*, he came.

**E.—Irregular Verbs—**

<i>karal</i> , to do;	Past Part. <i>karal</i> or <i>kail</i> , Conj. Part. <i>ke</i> or <i>kā</i> .
<i>dharal</i> , to place, seize;	" <i>dharal</i> or <i>dhail</i> , " <i>dhai</i> or <i>dhā</i> .
<i>mar</i> , to die;	" <i>maral</i> or <i>mūal</i> , Pres. Part., <i>marat</i> or <i>mūat</i> .
<i>jāil</i> , to go;	" <i>gail</i> .
<i>dēl</i> , to give;	" <i>dihal</i> or <i>dēl</i> .
<i>lēl</i> , to take;	" <i>lihal</i> or <i>lēl</i> .
<i>hōal</i> , to become;	" <i>bhail</i> .

**F.—Causal Voice**, formed by adding *āw* to root. Thus *dekhāwī-lā*, I cause to see. The double causal adds *āwāw*.

**G.—Potential Passive Voice**, formed by adding *ā* to the root. Thus *dekhāi-lā*, I can be seen.

## MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiya by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhman musters in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhman, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, *viz.*, Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhman of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili :—

Name of District.	Number of Speakers.
Darbhangā . . . . .	2,460,000
Monghyr . . . . .	800,000
Bhagalpur . . . . .	956,800
Purnea . . . . .	30,000
TOTAL .	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Chhikā-chhikī Bōli of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindi dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect :—

## TRUE STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā . . . . .	1,460,000
Bhagalpur . . . . .	456,800
Purnea Brāhman . . . . .	30,000
TOTAL .	1,946,800

## SOUTHERN STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā . . . . .	1,000,000
Monghyr . . . . .	800,000
Bhagalpur . . . . .	500,000
TOTAL .	2,300,000

The following specimen is in the pure Maithili dialect used by the Tirhutia Brāhman and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithilī, *par excellence*. This character is only used by these Brāhman, and accordingly I have also given the same specimen in the variety of the Kaithī character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithilī character, and silently correcting any mistakes as they occur. It should be remembered that the Maithili character is used only by Brāhman, and that other higher class people use the Kaithī character :—



EASTERN GROUP.

MAITHILĪ DIALECT (MAITHILĪ CHARACTER, AS USED BY BRĀHMAṆS).

(DARBHANGA DISTRICT.)

[illegible]

हमदसममयेही हमअभना बापकनग झपव आउरकनकामकहा बेहि  
 जेखोबाबूहमधर्मकबिदूह आउरअपनेकअमार्ग पापकय  
 नअबि हमकेबिअपनेकबेशैकहाबेकयो गानहिदी हमअपन  
 बनिहाजै काबाअनआउतअनउठानआउरअपनाबापकममी  
 पवननपानुअनउठकहिबनकीउकवकपउक्यादमिकेँदयाके  
 नमीहिआउरनोतिकेँउक्यागामनपारैकेँउक्याबुझानेनथीहि  
 बेशैकनकाकहाँकेहि जेखोबाबूहमधर्मकबिदूह आउरअपनेकअ  
 मारगपापकयनअबि हमकेबिअपनेकबेशैकहाबेकयो गानहिदी  
 पव नुवापअपना लोकमउमकहनथीहि जेमउमउठमबुबहार  
 केँहिनमदहिवरहआउरहिनका हाथमेउवापउरामपनहीपहिराक्या  
 अहमयानाकमिअगुआउरअनन्दकरीकि उकत उहमबेशैअज्ञानबुनमे  
 कोजिअनअबि हेगाअनहुनमेकेबिभेहेनअबि आउरअनउनेक  
 निआकदेनँ गनाह

एकजोरेशैअतमेबुनोकअनउअकममीपदवनअनउवाअ  
 आउरनाकजादअननक आउरअपनामेरकमउनेमउककेँअप

मानवजा किं पशुनैके कजे प्राणीषि कैक उद्धनकाम कहनके  
 हिउ अपानक बाग आवन बुनि आउ अपानक बाप बउउमे  
 व कयतहि अविउ हेउ कीद्वनका बेगानिगेगनाउन अवि पवनुउ  
 जोध केँडीतरनहि गताह एहेउ द्धनक बाप बाहव आवि द्धनका  
 बुमारै नगताह उवापा केँउ उवादनहिजे देख्हुम एउक वषम  
 अपानक सेवाकरेप्री आउकहिउ अपानक आछाठ लखनबहि  
 केँन आउ अपानेह म्वाकहिउ बागाबाबहि देनजे हम अपाना  
 मिमिड कमई आनन्द कवित्ति द्धनपु अपानेक डारेथे जरे  
 शेजे बेगाम्म कमई अपानेक ममनहि आनन अविउ हिम  
 उन अपान उक्यानि मिउ बउठँ सेवकवन अवि बाप द्धनकाक  
 हनथीहिजे हेवानक तों मदाहम बेमदु बुआउवाज किहु  
 हम अविसेताह भिकर पवनु खानन्द कथन हसितहे  
 वउठितुन कियकठ डारेहवाडा म्वाजानवुन केविडीठनअ  
 पुहेठानवुन केविउथेन अवि=

[No. 1.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT, KATHĪ CHARACTER.

(DARBHANGA DISTRICT.)

(AS USED BY HINDŪS OF THE HIGHER CASTES, WHO ARE NOT BRĀHMANS.)

कोनोमुज्यैकेँ डूई वेदाकेँलिओहिमेसँ द्योछा-वापसौं-काहकेँलि-देओ-  
 वायु-धनसम्पति-मैसौ-देहमन-हिस्ता होऐ-सेहमनादीअ-नजन-ओहुनका-  
 अपन-सम्पति-वादि-देहधिरु. धेठिक-दीन-विगठा-उला-द्योहका-वेध-शान-  
 डिहुरेउठाउँ-उगुइदेश-वठिगेठ-ओम-वोतरे-वपनीमें-अपन-सम्पति-ड्या-  
 देहउ. नजनवोसिग-प्रियुनविउ उउठ-नजन-वोहिदेशमे-महाअण्ड-मउठेउओन  
 वाउना-उठेशहारेठगठेउ-आओन-वोओरे-वाहिदेश-निवासी-सगनेसौं-  
 ऐउओधजिंते-नहैठगठ-देओउना-अपनाजिन-सगने-सुगत-वनोयेठे-पठेठेउ-  
 ओर-ओहि-दिमाङि-सौदेसुगत-जोहिनवठेउ-अपनपेह-नहैवोहिनपठ-आ-  
 ओन-उओनहि-ओउना-प्रियुदेउ-आओन-नजनओउना-ग्यातनेउठे-पाविवा-  
 उठउदे-हमना-वापसौं-वनिहारशजउ-जारेउओं-अधिउ-नोदीपेउदेह-ओनहम-  
 जुजसौं-मैदेही-हमअपना-वापउ-चाँतेकरिय-आओन-हुनकाशौं-उहयेकिदे-  
 ओनारु-हमधमउ-पिउध-ओर-अपनउ-अधद-वापउठओहि-हमउनि-अपनउ-  
 वेधउहयेउ-जोअतहिदी-हमना-अपनवनिलान-जोअनजउजारे-नजनपठेउठ-  
 आओन-अपना-वापउ-शमीप-वठठ-पनीउ-नजनपठे-उगउहिदेउ-ओओना  
 वापओउना-होनिउ-हओउठधिरु-ओर-होउउ-वोउना-गनाम-उपदिकेँओ

उना सुआठि ठशीरु—वेद्यानरा—उठउंकि—दे—ओवाउ—हमधमठविउध—ओरम  
 पनेकअम्यद पापयैठआदि—हमसेनि—अपनेउ—वेधउरवेठ—दोयनहिदी—  
 परीउ—वाप—अपना—नोउन—शान्शी—उठउंकीरु—रागुर्योउलम—वद्व—पाएउं—  
 हिनका—परिनाउ—आओलहिनज—राथेम—ओदी—आओन—परेम—मनहीमहिनाप  
 आओन—हमनाठेठेकि—ओई—ओन—आनर—उनी—उम्रेउनी—ईहमवेरा—मुईठ  
 दठसेठेनि—पिठठ—आदि—हेरावेठदठ—सेठेने—जेदठआदि—आमान—गजन—ओमि  
 ठेकि—आनरउने—ठगठर—ओउनदेवेरा—जेथेदठे—वजन—ओदाउ—समीप  
 पडवठ—गजनवेरावादा—ओन—नावउसद—उनठम—आओन—अपना—सेवउ—  
 आमसेसी—रेउंअपनाठा—पदाउं—उठउंउ—देईउथठिउ—ओदुखोसोउठउं  
 दे—अपनेउ—गोई—आरेठछथि—आओन—अपनेउ—वाप—कउउतसद—उंठेकि  
 आदि—परीउवेकीधउं—गीगन—वहिगेठर—रेउदुनकावाप—वाएनआपि  
 दुनजा—उहापरे—ठगठर—ओपापउं—उतरदेठधिरु—वेदेपु—हमरेठ—मन  
 मी—अपनेउ—वेवाउंकी—आओन—अपने—उमयेउ—उठउं—नहिउठ—  
 आओन—अपने—हमनाठिओ—दगजेनहिदिठ—देहमअपना—मित्रसगउ—ठगान  
 नउजनिगु—परीउअपनेउईवेध—वेवेस्था—सगउसंग—अपनेउ—समपनि—ओमेठ  
 आदि, जेहिआरेठ—अपने—ओजगा—निमित्त—कउउतसदेउठ—आदि—वापदुनजा—  
 उठउंकीरु—पाठउनी—सदा—हमना—सगउ—आओन—देउठ—हमना—आदि—  
 गोलन—धिउद—परीउ—आनर—उतय—हजित—हेरा—एवीगदठ—उम्रेउनी—  
 ईगोलन—गोई—मुईठदठ—छेदिपिठठ—आदि—हेरावेठदठ—छेदिनेदठआदि

[No. I.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ DIALECT AS USED BY BRĀHMAṆS AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kē dui bēṭā rahainhī. Ohī-sā chhoṭī-kā  
*A-certain man-to two sons were. Them-from the-younger*  
 bāp-sā kahāl-kainhī, jē, 'au bābū, dhan-sampattī-mē-sā jē  
*the-father-to said, that, 'O Father, the-property-in-from which*  
 hamār hisṣā hōy, sē hamārā diyā.' Takhan ō  
*my share may-be, that to-me be-good-enough-to-give.' Then he*  
 hun-kā apan sampattī bātī del'thinhī. Thōrek din  
*to-them his-own property having-divided gave. A-few days*  
 bit'lā-uttar chhoṭī-kā bēṭā sabh-kichh-kē (ekatthā kāi),  
*on-passing-after the-young son everything (together having-made),*  
 katah dūr dēs chal-gēl; āor ōtahī luch'pani-mē apan  
*somewhere far country departing-went; and there debauchery-in his-own*  
 sampattī urā-dēlak. Jakhan ō sabh-kichh kharch kāi  
*property (he)-squandered. When he everything expenditure having-done*  
 chukal, takhan ohī dēs-mē mahā akāl par'laik, āor ok'rā  
*finished, then that country-in a-great famine fell, and to-him*  
 kalēs hōe lag'laik, āor ō jāe-kā ohī dēsak nibāsi-  
*trouble to-be began, and he having-gone that country-of the-dwellers-*  
 sabh-mē-sā ek-gōṭāk-otai rahāi lāgal, jē ok'rā  
*all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him*  
 ap'nā khēt-sabh-mē sūgar charāba-lāi paṭhaul'kai, āor ō ohī  
*his-own fields-(plur.)-in swine feeding-for sent, and he those*  
 chhimar-sā jē sūgar khāit-chhalaik apan pēt bharāi chāhait-chhal.  
*husks-with which the-swine eating-were his-own belly to-fill wishing-was,*  
 āor keo ok'rā nahī kichh dēik. Āor jakhan ok'rā jñ(gy)ān  
*and anyone to-him not anything gives. And when to-him sense*  
 bhelaik, ō bichār-kailak jē, 'hamārā bāp-kē banihār-sabhak  
*became, he considered that, 'my father's labourers-(plur.)-of*  
 khāek-sā adhik rōṭi pakait-chhainhī, āor ham bhūkh-sā  
*eating-of-than more loaves being-cooked-are, and I hunger-from*  
 maraichhī. Ham ap'nā bāpak-lag jāeb, āor hun-kā-sā kah'bainhī  
*am-dying. I my-own father's-near will-go, and him-to I-will-say*

jē, "au bābū, ham dharmak biruddh āor ap<sup>n</sup>ek adhyaksh  
*that, "O Father, I of-virtue against and of-your-Honour (in)-sight-of*  
 pāp kail-achh<sup>i</sup>. Ham phēr<sup>i</sup> ap<sup>n</sup>ek bētā kahābāik y(j)ogy<sup>a</sup>  
*sin have-done. I again your-Honour's son of-being-called fit*  
 nah<sup>i</sup> chhī. Ham<sup>rā</sup> apan banihār jakā rākhal-jāo." 'Takhan ō  
*not am. Me thine-own labourer like please-to-keep."* Then he  
 ūthal, āor ap<sup>nā</sup> bāpak samip chalal, parantu jakhan ō pharakah<sup>i</sup>  
*arose, and his-own father-of near went, but when he at-a-distance*  
 chhal, ki ōkar bāp ok<sup>rā</sup> dekh<sup>i</sup>-kāi dayā kail<sup>i</sup>thinh<sup>i</sup>, āor  
*was, that his father him having-seen compassion made, and*  
 dauri-kāi ok<sup>rā</sup> garā-mē lapat<sup>i</sup>-kāi ok<sup>rā</sup> chumbā lel<sup>i</sup>thinh<sup>i</sup>.  
*having-run him on-the-neck having-embraced to-him a-kiss took.*

Bētā hun<sup>kā</sup> kahāl<sup>kainh</sup><sup>i</sup> jē 'au bābū, ham dharmak biruddh āor  
*The-son to-him said that "O Father, I of-virtue against and*  
 ap<sup>n</sup>ek adhyaksh pāp kail-achh<sup>i</sup>. Ham phēr<sup>i</sup> ap<sup>n</sup>ek bētā  
*of-your-Honour in-sight-of sin have-done. I again your-Honour's son*  
 kahābāik y(j)ogy<sup>a</sup> nah<sup>i</sup> chhī.' Parantu bāp ap<sup>nā</sup> nōkar-  
*of-being-called fit not am.'* But the-father his-own servants-  
 sabh-sā kahāl<sup>i</sup>thinh<sup>i</sup> jē, 'sabh-sā uttam bastra bahār (bāhar) kāi  
*(plur.)-to said that, 'all-than excellent clothes out having-made*  
 hin<sup>kā</sup> pahirābāh, āor hin<sup>kā</sup> hāth-mē aūthī, paer-mē pan<sup>hi</sup>  
*this-person clothe, and this-person's hand-on a-ring, feet-on shoes*  
 pahirābā, āor ham<sup>rā</sup>-lokani khāi, āor ānand karī; kiek-tā i  
*put-on, and-(let) us-people eat, and rejoicing make; because this*  
 hamar bētā muil chhal, sē phēr<sup>i</sup> jiul achh<sup>i</sup>; herāel chhal, sē phēr<sup>i</sup>  
*my son dead was, he again alive is; lost was, he again*  
 bhētal achh<sup>i</sup>. 'Āor takhan ō-lokani āna(nd) karāi lag<sup>i</sup>lāh.  
*met is.'* And then they-people rejoicing to-do began.

Ō-kar jēth bētā khēt-mē chhalaik. Jakhan ō gharak samip  
*His elder son field-in was. When he of-the-house near*  
 pahūchal, takhan ō bājā āor nāchak śabd sun<sup>i</sup>lak, āor ap<sup>nā</sup>  
*arrived, then he music and dancing-of the-sound heard, and his-own*  
 sēbak-sabh-mē-sā ek-kē ap<sup>nā</sup> lag bajā-kāi, puchhal<sup>i</sup>kaik  
*servants-(plur.)-in-from one-to of-himself near having-called, he-asked*  
 jē, 'i ki thikaik?' Ō hun<sup>kā</sup>-sā kahāl<sup>kainh</sup><sup>i</sup> jē, 'ap<sup>n</sup>ek  
*that, 'this what is?' He him-to said that, 'your-Honour's*  
 bhāi āel chhath<sup>i</sup>, āor ap<sup>n</sup>ek bāp bar utsab kailanh<sup>i</sup>.  
*brother come is, and your-Honour's father a-great feast has-*  
 achh<sup>i</sup>: ē hēt<sup>a</sup> ki hun<sup>kā</sup> bēs nirōg pāol-achh<sup>i</sup>.  
*made: (for)-this reason that him well safe-and-sound has-found.'*  
 Parantu ō krōdh kāi bhitar nah<sup>i</sup> gēlāh. 'Ē hēt<sup>a</sup> hunak  
*But he anger having-made within not went. (For)-this reason his*

bāp      bāhar      āb<sup>i</sup>      hun<sup>a</sup>kā      bujhābāi      lag<sup>a</sup>lāh.      Ō  
*father      outside      having-come      him      to-remonstrate-with      began.      He*  
 bāp-kē      uttar      dēlanh<sup>i</sup>      jē,      'dēkhū,      ham      etek      barakh-sā  
*the-father-to      answer      gave      that,      'look,      I      so-many      years-from*  
 ap<sup>a</sup>nek      sēbā      karaichhī,      āor      kahiō      ap<sup>a</sup>nek      ājñ(gy)ā(k)  
*your-Honour's      service      am-doing,      and      ever      your-Honour's      orders*  
 ullaṅghan      nah<sup>i</sup>      kail,      āor      ap<sup>a</sup>ne      ham<sup>a</sup>rā      kahiō      chhāgar-ō      nah<sup>i</sup>  
*disobedience      not      did,      and      your-Honour      to-me      ever      a-goat-even      not*  
 dēl,      jē      ham      ap<sup>a</sup>nā      mitra-sabhak      saṅg      ānand      karitāh<sup>a</sup>.  
*gave,      that      I      (my)-own      friends-(plur.)-of      with      rejoicing      I-might-make.*  
 Parantu      ap<sup>a</sup>nek      i      bētā,      jē      bēsyā-sabhak      saṅg      ap<sup>a</sup>nek  
*But      your-Honour's      this      son,      who      harlots-(plur.)-of      with      your-Honour's*  
 sampatt<sup>i</sup>      khā-gēl-achh<sup>i</sup>,      jēh<sup>i</sup>      āel,      ap<sup>a</sup>ne      ok<sup>a</sup>rā      nimitt  
*property      has-devoured,      when      he-came,      your-Honour      of-him      for-the-sake*  
 bar      utsab      kail-achh<sup>i</sup>.'      Bāp      hun<sup>a</sup>kā      kahāl<sup>a</sup>thinh<sup>i</sup>      jē,      'hē      bālak,  
*a-great      feast      has-made.'      The-father      to-him      said      that,      'O      child,*  
 tō      sadā      ham<sup>a</sup>rē      saṅg      chhā,      āor      jē-kichh<sup>a</sup>      hamar      achh<sup>i</sup>,      sē      tōhar  
*thou      always      of-me-even      with      art,      and      whatever      mine      is,      that      thine*  
 thikāh<sup>a</sup>. Parantu      ānand      karab,      harkhit      haib,      uchit      chhal,      kiek-tā  
*is.      But      rejoicing      to-make,      rejoiced      to-be,      proper      was,      because*  
 i      tōhar      bhāi      muil      chhal,      phēr<sup>i</sup>      jiul      achh<sup>i</sup>:      herāel      chhal,      phēr<sup>i</sup>  
*this      thy      brother      dead      was,      again      alive      is:      lost      was,      again*  
 bhētal      achh<sup>i</sup>.  
*met      is.'*



The next specimen is a letter in Standard Maithilī, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithī character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

॥ श्री चंपावती निकट दुरमिल भा लिखित पत्र ॥

स्वस्ति चिरंजीवि चंपावती के आशीख, आगा लकुमनक जुवानो ओ चीठी सौ अहाँ सभक कुशल छेम बूझल, मन आनंद भेल । श्री लक्ष्मी देवि के नेना कीट कैन्हि, जेहि सौ ओकर परवरश होइक से अवश्य कर्तव्य थीक । हुनिका माता नहि ; अहँ लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि । एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब ; बकस में छौ ६) टा रुपैया छैक, ओ मसाला सभ छैक ; से बकस खोलि दुइटा रुपैया ओ आधा २ सभ मसाला लक्ष्मी दाइ के अपने चुपे देबैन्हि, दुइटा रुपैया मसाला बकस अपने राखब ; अहँ लै भेजाओल अछि । कोनो बातक मन में अदेशा मति राखी ; जे चीज वस्तु सभ अहाँक नोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चित हैब ॥

श्री समधी जी के प्रनाम ; आगा भोला साहु के बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिएन्हि ; हमार बेटा जेहन छथि से खूब जनैछी ; जल्दी रुपैया असूल करू, नहिं त पोछू पछताएब । बखारीक धान सभ बेच लेलन्हि । ग्रह बेकूप के कहाँ तक नीक अकिल हैतैक ॥

श्री बाबू गोविंद के आशीख ।

	रुपैया	अमोट धारा
रहिकाक पड़ना	२)	२
श्री लक्ष्मी दाइ	३)	२
श्री कीठी जनो	३)	२

[No. 2.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

## TRANSLITERATION AND TRANSLATION.

Śrī Champābati nikat Durmil Jhā likhit patra.  
*The-respected Champābati near (to) Durmil Jhā written letter.*

Swastī.

*It-is-well (i.e. may-good-luck-attend-you).*

Chiramjibī Champābati-kē āśikh, āgā Lachhumanak  
*The-long-lived Champābati-to blessings, moreover (from)-Lachhuman's*  
 jubānī ō-chiṭhī-saū ahā sabhak kuśal-chhēm būjhal. Man ānand  
*words and-letter-from you all well-being I-learnt. Heart pleased*  
 bhēl. Śrī Lachh\*mi-Dēbī-kē nēnā chhōṭ chhainhī,  
*became. The-respected Lakshmi-Dēbī-to child little is,*

jeh'-saū ōkar parbaras hoik sē abasya kartabya thik. Hunikā  
*what-(means-) by his support may-be that surely to-be-done is. To-her*

mātā nahī; ahaī lokanik bharos tēl kūrak nigāh rahainhī.  
*mother (is-)not; you people-of hope oil pot-of (let-the-)eye remain.*

Ek bakas pathāol-achhī, sē ahāk hēt, ahā rākhāb;  
*One box I-have-sent, that you-of for, you will-keep-(it);*

bakas mē chhau-tā rupaiyā chhaik ō masālā sabh chhaik; sē  
*box in six rupees are and spices all are; that*

bakas khōl' dui-tā rupaiā ō ādhā ādhā sabh masālā Lachh\*mi  
*box opening two rupees and half half all spices Lakshmi*

Dā'-kē ap'ne chuppē debainhī, dui-tā rupaiā masālā bakas  
*Dā-to you silently will-give, two rupees spices box*

ap'ne rākhāb; ahaī lai bhejāol-achhī. Kōnō bātak man mē  
*you keep; you for I-have-sent. Any things-of heart in*

andēsā mat' rākhī; jē chij bast' sabh ahāk noksān  
*anxiety do-not keep; whatever things property all your injured*

bhēl-achhī, sē sabh pahūchat, takhan ham nischint  
*has-been, that all will-reach-(you), then I easy-in-(my)-mind*

haib. Śrī sam'dhī-jī-kē pranām; āgā  
*will-be. The-respected father-in-law-to compliments; moreover*

Bhōlā Sāh'-kē bahut din bhelainhī, ahā lokani takājā nahī  
*Bhōlā Sāhu-to many days passed, you people demand not*

karaichhiainh<sup>i</sup>; hamār bētā jēhan chh<sup>i</sup>, sē khūb janaichhi;  
*are-making; my son what-sort, is, that well you-know;*  
 jaldī rupaiā asūl karū, nah<sup>i</sup>-ta pichhū pachh<sup>i</sup>-tāeb.  
*soon rupees realization make, otherwise afterwards you-will-repent.*  
 Bakhārik dhān sabh bēch-lēlanh<sup>i</sup>, eh bēkūph-kē kahā-tak  
*Of-granary the-paddy all he-has-sold, this fool-to till-when*  
 nik akil haitaik. Śrī Bābū Gōbind kē āśikh.  
*good sense will-be. The-respected Bābū Gōbind to blessings.*

		Rupaiā. Rupees.	Amōṭ dhārā, Mango-serve slabs.
Rahikāk	pahunā . . . . .	2	2
<i>Of-Rahikā</i>	<i>bridegroom.</i>		
Śrī Lachhamī Dāi.	. . . . .	2	2
<i>Respected Lakshmi Dāi.</i>			
Śrī chhōṭī jani	. . . . .	2	2
<i>Respected little girl-folk.</i>			

### TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champā-batī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmī Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*lit.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābuli \* fruits; open the box and give two rupees and half the fruit to Lakshmī Dāi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

	Rs.	Slabs of mango conserve.
For the Rahikā bridegroom	2	2
For Lakshmi Dāi .	2	2
For the little girl .	2	2

\* The word *masālā* usually means spices. I am, however, assured that here it must be translated as above.

The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rājā Śiva-simha of Sugāonā, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY VIDYĀPATI THĀKUR.

कामिनि करण सिनाने । हेरइते हृदय हरण पचबाने ॥  
 चिकुर गलण जल धारा । मुख-ससि डर जनि रोअण अंधारा ॥  
 तितल बसन तनु लागू । मुनि-हुँ-क मानस मन-मथ जागू ॥  
 कुच-जुग चारु चकेवा । निअ कुल आनि मिलाओल देवा ॥  
 ते सँकाण भुज पासे । बाँधि धरिअ घन उड़त अकासे ॥  
 भनहि बिद्यापति भाने । सुपुरुख कबहुँ न होए नदाने ॥

## TRANSLITERATION AND TRANSLATION.

Kāmini karāe sinānē,  
*A-fair-one does t̄athing,*  
 heraite hṛidaya harāe pacha-bānē.  
*on-seeing the-heart seizes the-five-arrowed-one.*  
 Chikura galāe jala-dhārā,  
*Her-locks melt (in)-a-water-stream,*  
 mukha-sasi ḍara jani roae ādhārā.  
*moon-face (in)-fear as-though weeps darkness.*  
 Titala basana tanu lāgū,  
*The-wet garments (to)-the-body cling,*  
 muni-hū-ka mānasa mana-matha jāgū.  
*hermits-even-of (in)-the-soul the-God-of-Love awakes.*  
 Kucha-juga chāru chakēwā,  
*The-bosom-pair fair chakēwās,*  
 nia kula āni milāola dēwā.  
*own family having-brought united the-God.*  
 Tē sākāe bhuja-pāsē,  
*Therefore in-fear in-the-arm-noose,*  
 bādhi dharia, ghana urata akāsē.  
*having-bound clasp, clouds they-will-fly into-the-sky.*  
 Bhanahi Bidyāpati bhānē,  
*Saith Vidyāpati the-sun-(of-poets),*  
 su-purukha kaba-hū na hōe na-dānē.  
*a-wise-man ever not becomes a-fool.*

## FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.
2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.
3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.
4. Her two fair bosoms are a pair of sweet *chakēwās*,<sup>1</sup> as though God had brought and united each to its mate.
5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.
6. Singeth Vidyapati, the Sun among the Poets, 'a wise man never proves himself a fool.'<sup>2</sup>

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

*Kā Maīna kara e sinānē, hera ite hṛidaya Hara Pacha-bānē.*

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (i.e., her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

*Chikura galae jala-dhārā, mukha-sasi dara jani ro, ae ādhārā.*

Which means, 'Weep not (*jani ro*), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

*Tita lava sanatana lāgū, muni-hū-ka mānasa Mana-matha jāgū.*

Which means, 'There (on her bosom, or Hara,<sup>3</sup>) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari bans*, a poetical life of Krishna, written by Man-bōdh Jhā in the latter half of the eighteenth century.

<sup>1</sup> The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.

<sup>2</sup> I.e., verb. sap. sat.

<sup>3</sup> In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.



## FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasōdā to laugh, as she ever and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!



The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herd maiden who has been deserted by Kṛishṇa. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुझिअ बिचारो । अभिनव बिरह बेआकुलि नारी ॥  
जलिन सयन नहिँ भावे । तनि पथ हेरइति दिवस गमावे ॥  
केओ चानन कर लेपे । केओ कहइ जिउ रहल सँकेपे ॥  
कोन परि करति निबाहे । सित-कर किरन सतत कर दाहे ॥  
तप जनि करइ सकामे । निस दिन जपइति रह तसु नामे ॥  
भानु-नाथ कवि भाने । रस बुझ महेशुर सिंघ सुजाने ॥

### TRANSLITERATION AND TRANSLATION.

Jadupati	bujhia	bichārī,		
O-Kṛishṇa	understand	having-considered,		
abhinaba	biraha	beākuli	nārī.	
fresh	severance	distraught	the-lady.	
Nalina	sayana	nahī	bhābē,	
Lotus	bed	not	pleases,	
tani	patha	heraīti	dibasa	gamābē.
his	path	watching	the-day	she-passes.
Keo	chānana	kara	lēpē,	
Some	sandal	do	anointing,	
keao	kahai	jiu	rahala	sāchhēpē.
some	say	life	was	in-danger.
Kona	pari	karati	nibāhē ?	
What	on	will-she-make	recourse ?	
Sita-kara	kirana	satata	karu	dāhē.
Moon	rays	continually	do	burning.
Tapa	jani	karai	sakāmē,	
Austerities	as-it-were	she-does	zealously,	
nisa	dina	japaīti	raha	tasu nāmē.
night	day	muttering	she-remains	his name.
Bhānu-nātha	kabi	bhānē,		
Bhānu-nāth	poet	sings,		
rasa	bujha	Mahesura	Singha	sujānē.
sentiment	understands	Mahēśvara	Simha	the-wise.

## FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distraught is the lady by the fresh severance.

Even a bed of lotuses pleases her not. On his (*i.e.*, thy) path gazing does she pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn her.

She is, as it were, performing austerities with but one fixed desire, and night and day she prays, murmuring but his<sup>1</sup> name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahēśvara Simha understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will be noticed that the principal differences are that in the first place the vocabulary is not so sanskritised, and, in the second place, that the forms of the verb which end in *nh<sup>i</sup>*, and which denote that respect is shown to the object are not used.

It is printed in Kaithī type.

<sup>1</sup> *Tasu* is an old or poetical form of the genitive, equivalent to *takar*.

[No. 6.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

एक गोटा के दुई बेटा रहैक । छोटका बेटा बाप सौं कहैकैक ज बाप हमन  
 हिससा सग बन दै दह । बाप ओकन हिससा बन बाटि देकैक । थोकेक दिन पन  
 छोटका बेटा अपन सग बन एकट्ठा के वढ़ी दून देस यठि गेठ । ओन अपन सगटा  
 बन कुकनम में ओहा देक । ओकन सग बन जयन ओहा गेठैक, ओही देस में  
 बड़ मानी अकठ पड़ै । जयन ओ ओही देस में एक गोटाक ओही गाम सुगन  
 यजेवा पन नोकन रहै । ओकना सुगनक पैवाक नूसो ने पैवा ठै मेटै । जयन  
 ओकना होस मेटैक भोग पड़ै जे हमना बापक ओही गाम कगेक नोकन अछि जकना  
 या पो के अधिक बन वयैकैक । हम एन मूमें मनेकी । हम बापक ओन जाएव  
 कहै जे हम गोहन ओ मगवानक वड़ अपनाय कैठ । हम गोहन बेटा कहैवाक  
 जोग नहि छिओ । हमना गो अपना ओहि गाम नोकन नाय । ई सग बाप मन में  
 गनि बापक ओन यठै । बापक ठग पहुयठ । ठेकिन जयन सुनकहि छठ  
 ओकन बाप देखिगहि ममक ठेठ ओकना दिस जठेदे यठै, ओकना गनदनि में ठगा  
 के चुम्बा ठेठैक । बेटा कहैकै जे बाप हम गोहन मगवानक वड़ अपनाय कैठहु  
 गो हम गोहन बेटा कहैवा जोग नहि की । ओकन बाप यहि पन अपना नोकन के  
 कहैकै जे थूव नीक २ गुआ ठा, एकना पहना, औगी हाथ में दही, पनहो से पहना  
 दही । मोटाएठ बाका ठा के मान जे हम सग या पो के थुसो कनी । कियैक गो  
 हमन बेटा मनि के जी एठै । ई बेटा हेना गेठ छठ से छैन मेटठ । ई कहि सग  
 थुसो कन ठागठ ।

जयन ओकन वड़का बेटा पैगसौं बन अवैग रहै, बनक नणदीक नाय ओ  
 गान सुनठक । अपना नोकन सौं पुछकै जे आई की छिएक जे नाय गान  
 होखैक । ओ सग कहैकैक जे गोहन मरि आएठ अछि नीके जेका एठै है गोहन  
 बाप एक मोटाएठ बाका मरठक है । गहि पन ओ नमसाए गेठै, आगन नही गेठ ।  
 जयन ओकन बाप बाहन आवि ओकना नेहोना कन ठगठै । ओ अपना बाप सौं कहैक  
 जे एकेक दिन सौं हम गोहन सेवा कैठौ गोहना कहठा सौं कोनो काज बाहन नही

कै०, तैओ गों हमना कहिओ वरुनोक वय्यो ने प्याए ठै देह० जे हम अपना दोसा  
 सनक संगे प्युसी कनिगहुं । ठेकिन गोहन ई वेरा जे अपन सन बन नन्दीवाजी में  
 ओहा कं आए० अकि गकना ठै गों मोटाए० वाखा मान० अकि, वाप कह०कै, वेरा  
 गों हनम हमना संगे नहैकै, जे किछु बन हमना अकि से सन गोहने बिओक ।  
 हमना सनके प्युव प्युसी कन वूह जे गोहन जाई भनि कं सेन जो एठौ अकि ।

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

## TRANSLITERATION AND TRANSLATION.

Ek gōtā-kē dui bētā rahaik. Chhoṭākā bētā bāp-saũ  
*One person-to two sons were. The-younger son father-to*  
 kahal<sup>a</sup>kaik jē, 'bāp, hamar hissā sabh dhan dāi dāh.' Bāp  
*said that, 'Father, my share all wealth having-given give.' Father*  
 ō-kar hissā dhan bāṭi del<sup>a</sup>kaik. Thōrek din par chhoṭākā bētā  
*his share wealth dividing gave. A-few days on the-younger son*  
 apan sabh dhan ekaṭṭhā kāi barī dūr dēs chalī gēl.  
*his-own all wealth together making very distant country going went.*  
 Ōt apan sabh-tā dhan ku-karam-mē ohā-dēlak. Ō-kar  
*There his-own entire wealth bad-deeds-in he-wasted. His*  
 sabh dhan jakhan ohā-gelaik, ohī dēs-mē bar bhārī  
*all wealth when was-wasted, that country-in a-great heavy*  
 akāl paṛlai. Takhan ō ohī dēs-mē ek gōṭak ohī-ṭhām  
*famine fell. Then he that country-in a person's near*  
 sūgar charaibā-par nōkar rahal. Ok<sup>a</sup>rā sugarak khaibāk  
*swine feeding-on servant remained. By-him of-swine of-feeding*  
 bhūs-ō nē khaibā-lāi bhētai. Jakhan ok<sup>a</sup>rā hōs bhelaik, mōn  
*chaff-even not eating-for was-got. When to-him senses became, consideration*  
 paṛlai jē, 'ham<sup>a</sup>rā bāpak ohī-ṭhām katek nōkar achhi, jak<sup>a</sup>rā  
*happened that, 'my father's near how-many servants are, to-whom*  
 khā-pī-kā adhik dhan bachai-chhaik; ham ēta bhūkhē  
*having-eaten-(and)-drunk much wealth remains-beer; I here by-hunger*  
 marai-chhi. Ham bāpak ōta jāeb, kah<sup>a</sup>bai jē, "ham tōhar ō  
*am-dying. I father's there will-go, I-will-say that, "I of-thee and*  
 Bhag<sup>a</sup>bānak bar ap<sup>a</sup>rādh kail. Ham tōhar bētā khaibāk jōg  
*of-God great sin did. I thy son of-being-called worthy*  
 nahī chhiau. Ham<sup>a</sup>rā tō ap<sup>a</sup>nā ohī-ṭhām nōkar rākhā." "  
*not am-by-thee. Me thou thine-own near a-servant keep." "*  
 Ī-sabh bāt man-mē ṭhānī, bāpak ōta chalal. Bāpak  
*These words mind-in having-resolved, father's there he-went. Father's*  
 lag pahūchal. Lēkin jakhan pharakā-hī chhal, ō-kar bāp  
*near he-arrived. But when at-a-distance-even he-was, his father*

dekhitā<sup>h</sup>i mam<sup>a</sup>tak lēl; ok<sup>a</sup>rā dis jal<sup>a</sup>dī chal<sup>a</sup>lai; ok<sup>a</sup>rā gar<sup>a</sup>dan<sup>i</sup>-mē  
*on-seeing compassion took; his direction quickly he-went; his neck-on*  
 lagā-kā chumbā lel<sup>a</sup>kaik. Bētā kahāl<sup>a</sup>kai jē, ‘bāp, ham  
*having-stuck kiss took. The-son said that, ‘Father, I*  
 tōhar Bhag<sup>a</sup>bānak bar ap<sup>r</sup>rādh kailā<sup>h</sup>. Taī ham tōhar bētā  
*of-thee of-God great sin did-for-thee. Therefore I thy son*  
 kahaibā jōg nah<sup>i</sup> chhī.’ Ō-kar bāp eh<sup>i</sup>-par ap<sup>a</sup>nā nōkar-kē  
*(of)-being-called fit not am.’ His father this-on his-own servants-to*  
 kahāl<sup>a</sup>kai jē, ‘khūb nīk nīk nuā lā, ek<sup>a</sup>rā pahirā;  
*said that, ‘very good good garment bring, on-this-(person) put-on;*  
 aūthī hāth-mē dahī; pan<sup>a</sup>hī-sē pahirā-dahī; moṭāel bāchhā lā-kā  
*a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought*  
 mārā, jē ham-sabh khā-pī-kā khusī kari.  
*kill, that we having-eaten-(and)-drunk happiness may-make.*  
 Kiyāik-tau hamar bētā mar<sup>i</sup>-kā jī-ailai; i bētā herā-gēl-  
*Because my son having-died has-come-to-life; this son had-been-*  
 chhal, sē phēr bhētal.’ Ī kah<sup>i</sup> sabh khusī  
*lost, he again has-been-got.’ This saying all happiness*  
 kara lāgal.  
*for-making began.*

Jakhan ō-kar bar<sup>a</sup>kā bētā khēt-saū ghar abait-rahai, gharak  
*When his elder son the-field-from home was-coming, of-the-house*  
 naj<sup>a</sup>dik nāch ō gān sun<sup>a</sup>lak. Ap<sup>a</sup>nā nōkar-saū puchhal<sup>a</sup>kai jē,  
*near dancing and singing he-heard. His-own servant-from he-asked that,*  
 ‘āi kī chhiaik, jē nāch gān hoi-chhaik?’ Ō-sabh kahāl<sup>a</sup>kaik  
*this what is, that dancing singing is-occurring?’ They said*  
 jē, ‘tōhar bhāi āel achhī; nīkē jekā ailai-hai, taī tōhar  
*that, ‘thy brother come is; well because he-is-come, therefore thy*  
 bāp ēk moṭāel bāchhā mār<sup>a</sup>lak-hai.’ Tāh<sup>i</sup>-par ō tam<sup>a</sup>sāe-gelai,  
*father a fatted calf has-killed.’ That-on he became-angry,*  
 āgan nah<sup>i</sup> gēl Tal han ō-kar bāp bāhar āb<sup>i</sup> ok<sup>a</sup>rā  
*to-the-inner-court not went. Then his father outside having-come to-him*  
 nehōrā kara lag<sup>a</sup>lai. Ō ap<sup>a</sup>nā bāp-saū kah<sup>a</sup>lak jē, ‘etek  
*entreaty to-make began. He his-own father-to said that, ‘so-many*  
 din-saū ham tōhar sēbā kailiau. Toh<sup>a</sup>rā kah<sup>a</sup>lā-saū kōnō kāj  
*days-from I thy service did-for-thee. Thy saying-from any action*  
 bāhar nah<sup>i</sup> kail, taiō tō ham<sup>a</sup>rā kahīō bak<sup>a</sup>rik  
*outside not I-did, nevertheless thou to-me ever of-a-goat*  
 bachch-ō nē khāe-lāi dēlāh, jē ham ap<sup>a</sup>nā dōst-sabhak  
*the-young-one-even not eating-for gavest, that I my-own friends-of*  
 sāngē khusī karitāhū. Lēkin tōhar i bētā, jē apan  
*with happiness might-have-made. But thy this son, who his-own*

sabh dhan randī-bāji-mē ohā-kā āel achhī, takārā-lāi tō  
*all wealth harlotry-in having-squandered come is, him-for thou*  
 motāel bāchhā mār<sup>a</sup>lā-achhī.' Bāp kahal<sup>a</sup>kai, 'bētā, tō har-dam  
*the-fatted calf hast-killed.' The-father said, 'son, thou always*  
 ham<sup>a</sup>rā saṅg rahai-chhai. Jē-kichh<sup>a</sup> dhan ham<sup>a</sup>rā achhī, sē sabh tohar-ē  
*me with remainest. Whatever wealth to-me is, that all thine-even*  
 chhiau. Ham<sup>a</sup>rā-sabh-kē khūb khusī-kar būjh, jē tōhar  
*is-to-thee. To-us much happiness-of (there-is)-propriety, for thy*  
 bhāi mar<sup>i</sup>-kā phēr jī-ailau-achhī.'  
*brother having-died again has-come-to-life-for-thee.'*

## SOUTHERN STANDARD MAITHILĪ.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithilī is spoken, but not quite so purely as in the true Standard Maithilī tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*, written by the present author. The following are the chief points of difference between it and Standard Maithilī:—

### A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is *dēkhai*, not *dekhai* as in Standard Maithilī.

### B. NOUNS—

Another termination of the Genitive is *ke*. Before the Genitive termination *k*, a final long vowel is shortened. Thus, from *nēnā*, a boy, one form of the Genitive is *nēnak*; not *nēnāk*, as in Standard Maithilī. The Locative in *ē*, which is rare in Standard Maithilī, is much more common in this southern form of the dialect.

### C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mōr*, *mōre*, or *mōra*; *hamar*, *ham're*, or *ham'ra*; *tōr*, *tōre*, or *tōra*; *tōhar*, *tōh're*, or *tōh'ra*. The Honorific pronoun of the second person is *āis*, *ahā*, or *ap'ne*. The Genitives of *jē*, who; *sē*, he; and *kī*, who?; are *jē-kar*, *tē-kar*, and *kē-kar*, respectively. The corresponding oblique forms are *jēkrā*, *tekrā*, and *kekrā*. The oblique form of *kī*, what?, is *kathī*, *kethī*, *kāhe*, *kahī*, or *kiyē*.

### D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithilī:—

Person.	Form I.	Form II.	Form III.	Form IV.
1	<i>ū</i> , <i>ō</i> , or <i>aū</i> . . . .	Same as Form IV .	<i>ī</i> , <i>iai</i> (Fem. <i>ī</i> ) . . .	<i>iainh</i> .
2	<i>ē</i> (Fem. <i>ī</i> ), <i>ē</i> , <i>ai</i> , <i>ai</i> , <i>hē</i> , or <i>hēk</i> .		<i>āh</i> , <i>ā</i> , <i>hau</i> , or <i>hauk</i> . .	<i>huh</i> .
3	<i>ai</i> or <i>ai</i> . . . .		<i>ath</i> , <i>athī</i> , <i>ā</i> (Fem. <i>ī</i> ), or <i>anh</i> (Fem. <i>inh</i> ).	<i>thinh</i> , <i>hinh</i> .

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

Forms I and II.—*ak*, *kaik*. Form III.—*kā*, *ē*, *anh*, *āt*. Fem. *kī*, *inh*, *it*. Form IV.—*hinh*, *khinh*.



In the case of intransitive verbs, the second person has the following terminations:—

Form I.—*ā*, *hai*, *hā*.

In the third person, Form I either drops all terminations, or else take one of the following,—*ē*, *ai*, and, in North Monghyr, *a*. The terminations of Forms III and IV are those given above in the table, with, in addition, *ē*, *āt*; fem. *īt*.

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive:—

Form I.—1st person, *ā* (only in North Monghyr); 3rd person, *kai*.

Form III.—1st person, *ianh*, *ihanh*; 2nd person, *hā*.

The following are the terminations of the Future:—

Person.	Form I.	Form III.	Forms II and IV.
1	<i>bō</i> , <i>bai</i> , <i>baik</i> . . . . .	<i>ah</i> . . . . .	<i>bainh</i> .
2	<i>bē</i> , <i>bē</i> , <i>bai</i> , <i>baĩ</i> , <i>bhē</i> , <i>bhaĩ</i> , <i>bhē</i> , <i>bhāik</i> . . . . .	<i>bah</i> , <i>bā</i> , <i>bhan</i> , <i>bhanh</i> . . . . .	<i>bhanh</i> .
3	<i>at</i> , <i>tai</i> , <i>taik</i> ; (Fem.) <i>aiti</i> . . . . .	<i>tanh</i> (Fem. <i>tinh</i> ), <i>tā</i> (Fem. <i>tī</i> ), <i>tāt</i> (Fem. <i>tīt</i> ), <i>tath</i> .	<i>thinh</i> , <i>thanī</i> .

As in Standard Maithilī, the object influences the form of the verb which should be used. The following rules illustrate this:—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hē*, *ai*, and *aik*, are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

#### AUXILIARY VERBS—

Instead of *hai*, he is, the following forms are also used:—*ah*, *ah*, *eh*, *yeh*, *ya*, *ha*, *ehai*.

Besides the base '*chha*' which we meet in Standard Maithilī, there is also a base *chhika*. Thus, *chhikai*, he is. A common form of the 3rd singular of the simple verb is *achh*, or *chha*, instead of *achhī*.

In Madhipura, the Past Participle of the verb *kōeb*, to become, is *kōl*, as well as the *bhēl* of Standard Maithilī.

#### AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language. Part V. South Maithilī. Dialect of South Darbhanga, North Munger, and the Madhepūr subdivision of Bhagalpūr.* Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithilī, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chail*, for *chalī*, having gone; *pair* for *parī*, having fallen, and *bāēf*, i.e., *bāīf*, for *bāīf*, having divided. Note, also, the form *karī-kāi-kō*, having done.

[No. 7.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(MADHIPURA, BHAGALPUR.)

## SPECIMEN I.

कोए आदमी के दुइ बेटा छथै । छोटका बेटा अपना बाप के कहै के कि  
हमन हिस्सा बन बाँट देअ । ओकर बाप हुनो नार् के बन बाँट देके ।  
कुछ दिनक बाद छोटका बेटा बन सब जमा करि के को कोनो आउन मुठक  
के बैठ देके । एव आपन बन सब सौमीनिक पाछां बेनबाद के देके  
जयन जे सब प्यथ के देके एव ओने वैठ अकाठ पैठ गेठै । एव जे आदमी  
जोव होवै ठाठाठ । एव सहन में कोनो आदमी कोरे जे नोकर रहि गेठ ॥

## TRANSLITERATION AND TRANSLATION.

Kōe ād'mi-kē dui bēṭā chhalai. Chhot'kā bēṭā ap'nā bāp-kē  
A-certain man-to two sons were. The-younger son his-own father-to  
kahal'kai ki, 'hammar hissā dhan bāṭē dēā.' Ōkar bāp dūnō  
said that, 'my share wealth having-divided give.' His father the-two  
bhāi-kē dhan bāṭē del'kai. Kuchh<sup>u</sup> dinak bād chhot'kā bēṭā dhan  
brothers-to wealth having-divided gave. Some of-days after the-younger son wealth  
sab jamā kar'-kai-kō, kōno āur muluk-kē chail-del'kai. Tab āpan dhan  
all collected having-made, some other country-to went-away. Then his-own wealth  
sab aukhinik pāchhā ber'bād kai-del'kai. Jakhan ū sab kharach kai-del'kai, tab  
all revelry-of after wasted he-made. When he all spent had-made, then  
ōnē bair akāl pair gelai. Tab ū ād'mi garib hōwāi lāgal.  
there a-great famine having-fallen went. Then that man poor to-be began.  
Tab sahar-mē kōno ād'mi kōtē ū nōkar rah-gēl.  
Then the-city-in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jolahā, or man of the weaver caste. The Jolahās are the wise men of Gotham of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithi character of North Monghyr.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHÂRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

## SPECIMEN II.

## A FOLK-TALE.

फोर - गीत - में - रजो - जोर - १५ + ५५ - ७ - कमायन -  
 कमायन - ६५ - ५५६१५ - ७५५ - जोर - फोर - १५ -  
 अयन - मौरी - से - क५०५ - फि - ६ - ७५५ - से - ५५ -  
 नैस - मोर - ठेव - आग - ओफा - दूध - दही - पाएन -  
 ओरुपा - जोरुनीआ - क५०५ - फि - ५५५ - दूध - दही  
 ठेव - ५५६० - क५० + ३ - वाग - सुनि - फे - जोरुवा -  
 जिसिआर फे - ओफा - वा - मागि - माग फे - आग -  
 क५० फे - फि - ५५५ - दूध - दही - मैनेन - फेरीम  
 ३ - ठेव - ५५६० + नैपा - ओफा - मौरी - २५५ फे -  
 ठेव - ५५६० - १५ - जोरुवा - ओफा - पावु - पावु  
 जिताव - ठेव - ५५६० - पायन - पायन - अयन - सुगग  
 गेव - १५ - ओफा - साग - ओफा - से - पुव्वठफे -  
 फि - गे - क५० - औठे - अय - नैपा - ७ - जोरुवा -

फइठफै - फि - इम-न - गोइने - रिआं - ओं ओं अइ-  
 मय - ओफा - सा - ओफा - सें - आ वें फे - शठ -  
 पूवै ठागठै - नव - भिज - वाग - वगए - वगए - फे - फइठफै -  
 गैप - ओफा - सा - ओफा - वा - मागि - मागठफै -  
 आ - फइठफै - फि - ओं - गोइने - जैस - इम - टाटी -  
 गेज - फिम - ठगानै - अरि - गैप - ठ - जो ठइवा -  
 फइ - ठागठै - फि - ओं एइ - एअने - न - इम -  
 जैसि ओ - न - ठेठेठै - गोइने - टाटी - फे स -  
 ठगानै - गैप - ओफा - सा - फइ ठागठै - फि -  
 ओ - पुवफ - जैस - गो - ठेठेठै - नव - इम - वरिण -  
 दूध - फइ सें - जेठफै - जे गो - ओफा - मा - पीर  
 गा गी - गगन - फे ठइ - अए - नव - जो ठइवा -  
 पुइठफ - आ - अपना - वहुफे - शठ - पफनि -  
 ठेठफ - आ - इ - जेफनि - अपना - वा - आएठ -  
 आ - पुव - सें - १इ - ठागठ -

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARI.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Kōi gāw-mě ēgō jol'hā rahai. Jab ō kamāet kamāet  
*A-certain village-in a weaver was. When he labouring labouring*  
 das pand'rah rupaiā jaur kailak, tab ap'nā maugī-sē kah'lak ki,  
*ten fifteen rupees collected made, then his-own wife-to he-said that,*  
 'ai rupaiā-sē ham bhaīs mōl-lēb, ār ō-kar dūdh dahī khāeb.'  
*'these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.'*  
 Oi-par jolah'niā kahāl'kai ki, 'ham-hū dūdh dahī lai har  
*That-on the-weaver's wife said that, 'I-also milk (and) tyre to-my-father's-house*  
 pathāel karab.' I bāt suni-kē jolah'wā khisiāe-kē ok'rā  
*sending will-do.' This word having-heard the-weaver having-become-angry her*  
 bar mārī mārāl'kai, ār kahāl'kai ki, 'ham-ta dūdh dahī  
*a-great beating beat, and said that, 'I-on-my-part milk (and) tyre*  
 khaibē na kaili-ah, i laihrē pathaiti.' Tai-par  
*eating-even not have-done, this-(woman) to-her-father's-house will-send' That-on*  
 ōkar maugī rūsi-kē lahirā chal'lai. Tab jolah'wā  
*his wife having-been-huffed to-her-father's-house went. Then the-weaver*  
 ok'rā pāchh<sup>u</sup> pāchh<sup>u</sup> phirābāi-lēl chalal. Jāet jāet apan  
*her behind behind causing-her-to-return-for went. Going going his-own*  
 sasurār gēl. Tab ō-kar sār ok'rā-sē puchhal'kai  
*father-in-law's-house he-reached. Then his brother-in-law him-from asked*  
 ki, 'Tō kahā ailē-achh?' Tai-par ō jolah'wā kahāl'kai ki, 'ham-ta  
*that, 'You where have-come?' That-on that weaver said that, 'I-on-the-one-hand*  
 toh'rē hiā ailaū-ah.' Jab ō-kar sār ok'rā-sē ābāi-ke  
*to-you only-here have-come.' When his brother-in-law him-from coming-of*  
 hāl pūchhe lāg'lai, tab ō sab bāt banāe-banāe-kē  
*the-reason asking began, then he the-whole affair constructing-constructing*  
 kahāl'kai. Tai-par ō-kar sār ok'rā bar mārī mārāl'kai, ār kahāl'kai  
*told. That-on his brother-in-law him a-great beating beat, and said*  
 ki, 'aī-rē! tōhar bhaīs hamar tāti rōj kia ujārai-ah?' Tai-par  
*that, 'Ah! your buffalo my mat-fence every-day why destroys?' That-on*

ō jolah<sup>a</sup>wā kahe lāg<sup>a</sup>lai ki, 'āe-hō, ekh<sup>a</sup>nē-ta ham bhāisi-ō  
*that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even*  
 na lelaū-achh. Tōhar tāṭi kaisē ujārai-chha?' Tai-par ō-kar sār  
*not have-got. Your mat-fence how is-it-destroying? That-on his brother-in-law*  
 kahāi lāg<sup>a</sup>lai ki, 'arē bur<sup>a</sup>bak, bhaīs tō lēlē nai, tab hamar bahin dūdh  
*saying began that, 'O fool! a-buffalo you did-get not, then my sister milk*  
 kahā-sē bhejhal<sup>a</sup>kau jē tō ok<sup>a</sup>rā mār piṭ gāri gañjan  
*where-from sent-of-thine that you her beating striking abuse distress*  
 kail<sup>a</sup>hī-achh?' Tab jolah<sup>a</sup>wā bujh<sup>a</sup>lak, ār ap<sup>a</sup>nā bah<sup>a</sup>-ke hāth pakar<sup>a</sup>  
*have-done?' Then the-weaver understood, and his-own wife's hand seizing*  
 lēlak, ā dun<sup>a</sup> bēkat<sup>a</sup> ap<sup>a</sup>nā ghar āel, ār sukh-sē rahāi  
*took, and the-two persons their-own house came, and happiness-with to-remain*  
 lāgal.  
 began.

### FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see you.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave him a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

## EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhmaṇ caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāŏwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpurī. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kēr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hammē*, and of the second person, *tōhē*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *tōh<sup>re</sup>*, thy. The Honorific Pronoun of the second person is *ap<sup>ne</sup>*, *ihā*, or *ahā*. The Demonstrative pronouns are *i*, *ī*, *ē*, *ihāy*, *ethī*, or *ithī*, this, and *ū*, *wē*, *wahāy*, or *uthī*, that. The genitives of *jē*, who; *sē*, he; and *kē*, who? are *jakar* or *jē-kar*; *takar* or *tēkar*; and *kakar* or *kē-kar*, respectively. The corresponding oblique forms are *jak<sup>ra</sup>* or *jēk<sup>ra</sup>*; *tak<sup>ra</sup>* or *tēk<sup>ra</sup>*; and *kak<sup>ra</sup>* or *kek<sup>ra</sup>*. 'What?' is *kā* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *kak<sup>ro</sup>*, *kek<sup>ro</sup>*, or *kek<sup>ra</sup>hau*. Anything, something, is *kuchh* or *kuchh*, oblique, *kuchh*, *kuchh*, or *kethī*. The plural of all pronouns is formed by adding *sab*, *sibī*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithilī, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	$\tilde{u}$ , $\bar{o}$ , $a\tilde{u}$ , $\bar{a}\tilde{u}$ , or $\tilde{a}$	$\tilde{i}$ , $iai$ .
2	$\bar{a}$ , $\bar{e}$ , $\bar{\tilde{e}}$ , or $a\tilde{i}$	$\bar{a}$ , $h\bar{a}k$ , $hauk$ .
3	$ai$ , $aik$	$at$ .

In the Past tense, the third person singular also may end in *kai* or *kaik*, and, in the case of transitive verbs, in *ak*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III.
1	$bai$ , $b\bar{o}$ or $ba\tilde{u}$	$ah$ , $bi$ .
2	$b\bar{a}$ , $b\bar{e}$ , $b\bar{\tilde{e}}$ , $ba\tilde{i}$ , $bh\bar{e}$ , or $m\bar{e}$	$b\bar{a}$ , $b^h\bar{a}k$ , $bhauk$ .
3	$at$ , $tai$ , $it$ , $itai$ , $tah$ , $itah$	...

*ibai*, *ibō*, etc., may be substituted for *bai*, *bō*, etc., thus resembling the Bengali form. Eastern Maithilī *dekhībō*, is equivalent to the Bengali *dēkhība*, pronounced *dekhībō*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithilī, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *aun*. These are the only relics of the second and fourth forms of Standard Maithilī.

#### AUXILIARY VERBS—

The initial *h* of the Standard Maithilī *hai*, he is, is dropped, and we have *ai*. This verb forms a future, *haibai*, I shall be, which is conjugated throughout.

Besides the base ‘*chha*,’ we have also a strengthened base ‘*chhika*.’ Thus, *chhai*, *achh*, or *chhikai*, he is.

The Past tense of the verb *hōeb*, to become, is *hōl*, not *bhēl*, as in Standard Maithilī. In this, also, we see an approach to Bengali. *Bhēl* is, however, also used. ‘Having become,’ is *bhē-ke*.

#### FINITE VERBS—

The Past Participle in Standard Maithilī ends in *al*, thus, *dēkhal*, seen. In Eastern Maithilī it may also end in *il*. Thus, *dēkhiḷ*. This is specially the case in Central



Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh<sup>a</sup>lai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Part VIII.—*Maithil-Bangālī Dialect of Central and Western Puraniyā*. Calcutta, 1887.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithī character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithī type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithī, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

[No. 9.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARI

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PUNJAB.)

## SPECIMEN I.

रेतुगोचरि छूँवेचानैव पौडामोशे धोचठा पापशे  
 उरुठ उद्येवाग हान वल्लन लेशमपन दारन हान  
 दह तेल्लगठ पौडाम शमपन पांचा देठठै औरथोडेक  
 दन पाठशे धोचठापेटा शनै पद्येनाठि दूदेश वठगै  
 और दौने अपन शमपन सुयपनमो उदैठठै मोनजेल्लन  
 शनै लिङ्गखिउठ उदेशमे जान अठार गेठै और उ  
 पल्लामे गाने ठागठ नल्लन उदेशउ रेतुचनउठ पठग  
 पठपठठ उअपन जेनशलिमे श्रान पापे जेठठठै और  
 पौडाम मग नै के उद्येठठाराय जेठगन पारथे अपन मे  
 नै छोर पौडाम वर है नै नल्लन पापानठठ उद्ये  
 पाप ठने उद्येन पनपान उद्ये और हन उद्येमनैद्य  
 हन उद्ये अपन पाप ठने जेवै और पौडाम उद्ये उद्ये  
 पाप हनो नगमानशे और नोद्ये शमपन अपनचउठधन

ਐਸੇ ਅੰਕ ਦੁਆਰਾ ਜਾਂ ਤੇਜ਼ੀ ਨਾਲ ਦੇਖਾ ਤੇਜ਼ੀ ਨਾਲ  
 ਆਪਣੇ ਅੰਕ ਦੁਆਰਾ ਜਾਂ ਤੇਜ਼ੀ ਨਾਲ ਦੇਖਾ ਤੇਜ਼ੀ ਨਾਲ  
 ਆਪਣੇ ਅੰਕ ਦੁਆਰਾ ਜਾਂ ਤੇਜ਼ੀ ਨਾਲ ਦੇਖਾ ਤੇਜ਼ੀ ਨਾਲ  
 ਆਪਣੇ ਅੰਕ ਦੁਆਰਾ ਜਾਂ ਤੇਜ਼ੀ ਨਾਲ ਦੇਖਾ ਤੇਜ਼ੀ ਨਾਲ  
 ਆਪਣੇ ਅੰਕ ਦੁਆਰਾ ਜਾਂ ਤੇਜ਼ੀ ਨਾਲ ਦੇਖਾ ਤੇਜ਼ੀ ਨਾਲ  
 ਆਪਣੇ ਅੰਕ ਦੁਆਰਾ ਜਾਂ ਤੇਜ਼ੀ ਨਾਲ ਦੇਖਾ ਤੇਜ਼ੀ ਨਾਲ

ગામનાજનો ઔરોગ્યોપાધને અપાય કેમકે ઔર  
 અપ દેવોજીનાં ઉચ્છેદિ તોય વેદા ઉદ્દેશોન અપન  
 ગૌડી રાવશે વૌડી વાપ ઉદ્દેશે ઉગાડ નાકપ્રાપ  
 નાકાકામાનઃ ઔર વૌડી જાનકા-ગૌડ ઔર વૌડી યથો  
 મંદિર ઔર જૈન પ્રેમ જાનકાદ દયૌડ ઔર જાનકા  
 ઔર નાક મલેશ જાદે ને જાન દેવેદાનેદે અવનામદે  
 દેવેદાનેદે અવનામદે નેવનાઉવિશાકને ઠાગઠ ઔર  
 વૌડી વડકા વેદા વેદમે ૧૧ નવના ધાતકકા મૈસક  
 ગાવ ઔર ગોવક રાવક ઉગકક નવના રેક ગૌડીક  
 વાકારક ઉવકકે કે દેવ દીકે ઉકકકે ઉગાદે વૌ  
 મૈસકોવ ઔર તોડી વાપ વડા ઉગરાવ કેને વૌ  
 રેશક કે નેડ નાક જૈસકોવ ઉકીય નેકે જાનકા

ଗଣଗିଠ ତି-ଗାମୀ ଶ୍ରୀଗାଣାଶି ପାମବୌଡ଼ୀ ପହାଞ୍ଚି ପାଁତା  
 ଦୋଧଠ ପାଁତା ଡାମାମି ପାମଶି ଡାଞ୍ଚି ତିଦେଲ୍ ୧  
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 ଶ୍ରୀମାମ ଗୋଠିତ ଶି ମାଠି ଡାଞ୍ଚି ମନାମା ଶ୍ରୀମାମ  
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[No. 9.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

## SPECIMEN I.

## TRANSLITERATION.

Ēk gōtā-kē dui bēṭā rahain. Ok<sup>a</sup>rā-mē-sē chhoṭ<sup>a</sup>kā bāp-sē kah<sup>a</sup>lak ke, 'hō bāp, hamar bakh<sup>a</sup>rā jē sampat hōetah ha<sup>a</sup>mrā dē-dā.' Tekh<sup>a</sup>nī ū ok<sup>a</sup>rā sampat bāṭ<sup>i</sup> del<sup>a</sup>kai. Aur thōrek din bit<sup>i</sup>lē-sē chhoṭ<sup>a</sup>kā bēṭā sabhai baṭōr<sup>i</sup>-ke dūr dēs chal gelai, aur oṭē apan sampat luch<sup>a</sup>panī-mē burail<sup>a</sup>kai. Aur jekh<sup>a</sup>nī sabhai burāe chukal ū dēs-mē bhārī akāl bhelai, aur ū bip<sup>a</sup>ti-mē gire lāgal. Takh<sup>a</sup>nī ū dēsak ēk dhanikak paṭhaṅgā<sup>i</sup> pakar<sup>a</sup>lak. Ū apan khēt sabh<sup>a</sup>-mē sūgar charābe bhejal<sup>a</sup>kain, aur ok<sup>a</sup>rā man rahai ke ū chhil<sup>a</sup>kā sab jē sūgar khāe-chhai apan pēt bharē. Kōi ok<sup>a</sup>rā nahī dai-rahai, takh<sup>a</sup>nī bichār<sup>a</sup>lak ke, 'hamar bāp kanē ket<sup>a</sup>nā banihārī karaichh, aur ham bhūkh marai-chhī, ham uṭhī-ke apan bāp kanai jaibai, aur ok<sup>a</sup>rā kah<sup>a</sup>bai ke, "hō bāp, hammē Bhag<sup>a</sup>mān-sē aur toh<sup>a</sup>rā sām<sup>a</sup>nē ap<sup>a</sup>rādh kail-chhihaun, aur ab ī jōkar nahī ke phēr<sup>a</sup> toh<sup>a</sup>rā bēṭā kah<sup>a</sup>lai-haun. Ham<sup>a</sup>rā tōhē apan banihār nāhat banābāh." 'Tab uṭhī-ke apan bāpak lag chalal, aur ū jekh<sup>a</sup>nī phar<sup>a</sup>kaī rahē ke ok<sup>a</sup>rā dekh<sup>i</sup>-ke ōkar bāp-kē dayā bhelai; aur daur<sup>i</sup>-ke ok<sup>a</sup>rā gallā lagāe lel<sup>a</sup>kai; aur bahut chumalkai. Bēṭā ok<sup>a</sup>rā kahal<sup>a</sup>kai, 'hammai Bhag<sup>a</sup>mān kanē aur toh<sup>a</sup>rā kanē ap<sup>a</sup>rādh kailāū, aur ab ī jōkar nahī ke phēr<sup>a</sup> tōhar bēṭā kah<sup>a</sup>lai-haun.' Apan naukar sab-sē ōkar bāp kahal<sup>a</sup>kai ke, 'nik nik bastar nikālī ānāh, aur ok<sup>a</sup>rā pinhābhauk; aur ok<sup>a</sup>rā hāth mē āguṭhī, aur pair-mē jūtā pinhāe dahauk, aur ham khaīa, aur nik manaia, kiē jē hamar ī bēṭā (muil) rahe, ab jīl chiē; herāel-rahē ab milal-chhē.' Tekh<sup>a</sup>nī ū khusī kare lāgal.

Aur ōkar baṭ<sup>a</sup>kā bēṭā khēt-mē rahai. Jakh<sup>a</sup>nī gharak lag ailaik gīt āur nāchak sabad sun<sup>a</sup>lak. Takh<sup>a</sup>nī ēk naukar-kē bolāe-ke puchhal<sup>a</sup>kai ke, 'ī kī chhikai?' Ū kahal<sup>a</sup>kai ke, 'toh<sup>a</sup>re bhāi ail-chhaun, aur tōhar bāp baṭā utsab kaine-chhaun, ethik lēl jē ū nik pail<sup>a</sup>kaun.' Ū kur<sup>a</sup>dh bhē-ke bhit<sup>a</sup>rī nahī gēl; ke bhit<sup>a</sup>rī āg<sup>a</sup>nā-sē bap ōkar bah<sup>a</sup>rāe-ke ok<sup>a</sup>rā bodh<sup>a</sup>lak. Ōkar uttar-mē bāp-sē kahilak ke, 'dēkhā tah, et<sup>a</sup>nā baras-sē tōhar sēbā karaichhī; kakhan<sup>a</sup> haū tōhar bāt-sē pharak nahī bhelāū; tai par ēk-ṭā bak<sup>a</sup>rik bach-chō nahī delā-hai, ke apan hit-lōk-sē mil-ke khusī manāmaū; aur jakhan tōhar ī bēṭā ailaun, jē tōhar sampat paturīā-mē bhut<sup>a</sup>-kail<sup>a</sup>kaun tō ek<sup>a</sup>rā lēl baṭā utsab kail<sup>a</sup>hauk.' Ū ok<sup>a</sup>rā kahal<sup>a</sup>kai, ke, 'hē bālak, tōhē har-dam hamar saṅg chhāh; jē sab sampat hamar chhaih, sē tōhar chhik<sup>a</sup>haun. Takh<sup>a</sup>nī utsab kar<sup>a</sup>nā uchit rahe, kiē jē tōhar ī bhāi muil rahaun sē jīl<sup>a</sup>haun; aur herāil-rabaun sē bhēṭ<sup>a</sup>l<sup>a</sup>haun.'

[No. 10.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

## SPECIMEN II.

## A FOLK-SONG.

कथी बिनु मुहमां भठिन मेठ सपिआ हे । कथी बिनु देखिआने हमनी गेठना ।  
 पान बिनु मुहमाने भठिन मेठ सपिआ हे । पिआ बिनु देखिआने हमनी गेठना ।  
 गनजो उठ घन घोन सपिआ हे । सेहो देखि उठ जिअ मोन सपिआ हे ।  
 बनवै जोगिनि कन मेस में सपिआ हे । कनवै में जिआ के उदेस सपिआ हे ।

## TRANSLITERATION AND TRANSLATION.

Kathi binu muhamā malina bhela, Sakhiā hē,  
*What without face pale became, Friend O,*  
 Kathi binu dehiā, re, jhamari gela nā?  
*What without body, ah, emaciated went O?*  
 Pāna binu muhamā, re, malina bhela, Sakhiā hē,  
*Betel without face, ah, pale become, Friend O,*  
 Piā binu dehiā, re, jhamari gela nā.  
*Beloved without body, ah, emaciated went O.*  
 Garaji uṭhala ghana ghōra, Sakhiā hē,  
*Roaring rose clouds terrible, Friend O,*  
 Sē-hō dēkhi ḍarala jība mōra, Sakhiā hē.  
*That-also seeing feared life my, Friend O.*  
 Dharabai jōgini-kara bhēsa mē, Sakhiā hē,  
*I-will-take ascetic-of guise. I, Friend O,*  
 Karabai mē piā-ke udēsa, Sakhiā hē.  
*Will-do I beloved-of search, Friend O.*

## FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend ?  
For want of what has your body become emaciated ?  
For want of betel, my face has become pale, O Friend,  
For want of my Beloved, has my body become emaciated.  
The clouds have risen with a sound of thunder, O Friend,  
When I see that also, my soul is terrified, O Friend.  
I will assume the garb of an ascetic, O Friend,  
And will search for my beloved, O Friend.

## CHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithili. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dēogarh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithili being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Muṇḍā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

Name of District.	Number of Speakers.
Monghyr . . . . .	200,000
Bhagalpur . . . . .	920,000
Sonthal Parganas . . . . .	599,781
TOTAL . . . . .	1,719,781

The name 'Chhikā-chhikī' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithili, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahi, but this, as will be subsequently shown, is incorrect. It is called 'Chhikā-chhikī Bōlī,' owing to the frequency with which the word *chhikai*, meaning 'he is,' and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of 'o' in the English word 'hot' to the end of words. This sound it represents by the letter ओ, which is represented in transliteration by ō. It should be remembered that, in the following specimen, every ō at the end of a word is pronounced ȳ, like the 'o' in the word 'hot.' Thus, what in Standard Maithili would be *apan*, own, becomes in South Bhagalpur *ap'nō*, pronounced *ap'nȳ*. The other peculiarity is the tendency there is to lengthen a final short *i*. Thus, instead of the Standard Maithili *karī*, having done, South Bhagalpur has *karī*. The local dialect has



other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'<sup>1</sup> It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GREYERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII.—*South Maithilī-Baṅgālī Dialect of South Bhagalpūr*. Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

<sup>1</sup> *Calcutta Review*, Vol. v, June, 1846, p. 722. Also *Journal of the Bengal Asiatic Society*, Vol. lxii, 1893, pp. 41 and ff.

[No. II.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहै। ओकरा में से छोटका अपनो बाप से कहलकै कि बाबू जे धन हमरा बखरा में होय ऊ हमरा दै दे। प्रकरा पर ऊ अपनो धन ओकरा बाँटी देलकै। आरो थोड़ी दिन भी नय बितलै कि ओकरो छोटका बेटा सब अपनो धन इकट्ठा करि के कोइ दोसरो देश घूमे लै चली गेलै आरो वहाँ अपनो सब धन के ऐश जैश में खरच करी देलकै। तबे हौ मुलुक में बड़ी अकाल पड़लै आरू ऊ कंगाल होय गेलै। ऊ हौ देश के नगर बासी के यहाँ गेलै आरो वहाँ रहै लगलै। ऊ ओकरा अपनो खेत में सूअर चरावै ले भेजी देलकै। ऊ ओकरा खावै ले नय देतियै। तबे ऊ हरख होई के अपनो पेट भूसा से भरि लेतियै जे सूअर के खाय लै देल जाय रहै। जबे ओकरा होस भेलै तबे ऊ अपनो मनो में कहै लगलै कि हमरो बाप के प्रतना धन कै कि कैतै नौकर खाय रहली कै आरू बचै भी कै। जबे हमे भूख से मरी रहल छी। तबे हमे बाबू के यहाँ जायछी आरो बाबू के कहभैन कि हमे भगवान के उलटा काम करलेछी। प्रकरे से दुखी छी आरो तोरो लिगचाँ भी तोरो बेटा कहलावै लायक नय रहलाँ। हमरो भी नौकर रक्ख। जबे ऊ अपनो बाप कन गेलै हौ बहुत दूर पर रहै कि ओकरो बाप ओकरा देखलकै आरू ओकरा बहुत दया भेलै। तबे ऊ दौड़ी के बेटा के गला में लगाय लेलकै आरू चुम्मा लेलकै। तबे ओकरो बेटा बोले लगलै कि बाबू हमे भगवान के उलटा काम करी के पापी भेल छी आरो तोरो लगीच में भी तोरो बेटा कहलावै के जोग नय रहलाँ। तब ओकरो बाप अपनो नौकर से कहलकै कि बढ़ियाँ २ कपड़ा लत्ता लै लाने आरो ओकरा पिनामें आरू एक आँगठी भी हाथ में पिन्हाय दहीं आरू गोड़ में जुत्ता पिन्हाय दहीं आरो एक मोटो हेनो बछेड़ा के लानी के मारेँ आरू हमरा सब मिली के खाओँ पीओँ आरो खुसी करौँ ॥

तखनी ओकरो बड़का बेटा खेत में छेलै। जखनी ऊ घर लिगचाँ ऐलै ऊ नाच गीत सुनी के नौकर से पुछलकै कि ई सब कि होय कै। तबे हुनक नौकर बोललहैन कि तोरो छोटका भाई गेल छीन। तोरो बाबू मोटो हेनो बछेड़ा मारलै छीन। हुनो अपनो गेल लड़का के पैलकात जैहनी रहैन तैहनी। ऊ इ बात सुनि के खिसियाय गेलै आरो घर जावै में रुसी गेलै। तबे ओकरो बाप बाहर चललो ऐलै आरो ओकरा से बहुत निहोरा बिनती करलकै। तबे ओकरो बेटा बाप से कहलकै कि इतना दिन से हमे तोरो सेवा करलिहौन आरो तोरो बात कभी नय टारलिहौन तबे तौँ एकी पाठा भी नय देलहै कि हमे यार दोस्त के संग खुशी करतौँ। जब कि हमरो नाय कसबी प्रतुरिया के साथ अपनो सबटा धन लुटा पटाय चलल ऐलहौन तौँ ओकरा ले मोटा हेनो बछेड़ा मारलहै। तबे ओकरो बाप बोललै कि तौँह तो सब दिन संग रहै छ अब जे कुछ हमरा पास कै ऊ सब तोरे कैकौँ। अब ई बात मुनासिब कैकौँ कि हमरा सब मिली जुली के खुसी करौँ आरो ऊ तोरो भाय कैकौँ जे मरी गेल रहौन से फेर जिल-हौँ आरो जे हेराय गेल रहौन से फेर पैली गेलहौन ॥

[No. II.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

## TRANSLITERATION.

Ēk ād<sup>a</sup>mī kē dū bēṭā rahai. Ok<sup>a</sup>rā mē sē chhoṭ<sup>a</sup>kā ap<sup>a</sup>nō bāp sē kahāl<sup>a</sup>kai kī, 'bābū, jē dhan ham<sup>a</sup>rā bakh<sup>a</sup>rā mē hōy ū ham<sup>a</sup>rā dai dē.' Ek<sup>a</sup>rā par ū ap<sup>a</sup>nō dhan ok<sup>a</sup>rā bāṭī dēl<sup>a</sup>kai. Āro thōrō din bhī nay bit<sup>a</sup>lai kī ok<sup>a</sup>rō chhoṭ<sup>a</sup>kā bēṭā sab ap<sup>a</sup>nō dhan ikatṭhā kar<sup>i</sup> ke kō<sup>i</sup> dos<sup>a</sup>rō dēs ghūmāi lāi chal<sup>a</sup>lō gēlai āro wahā ap<sup>a</sup>nō sab dhan kē aīs jaiś mē khar<sup>a</sup>ch kar<sup>i</sup> del<sup>a</sup>kai. Tabē hau muluk mē baṛī akāl paṛ<sup>a</sup>lai, ā<sup>a</sup> ū kangāl hōy gēlai. Ū hau dēs ke nagar-bāsi ke yahā gēlai āro wahā rahe lag<sup>a</sup>lai. Ū ok<sup>a</sup>rā ap<sup>a</sup>nō khēt mē sūar charāwāi le bhējī del<sup>a</sup>kai. Ū ok<sup>a</sup>rā khāwāi le nay detiyai. Tabē ū har<sup>a</sup>kh hōi ke ap<sup>a</sup>nō pēt bhūsā sē bhari letiyai jē sūar ke khāy lāi dēl jāy rahai. Jabē ok<sup>a</sup>rā hōs bhēlai tabē ū ap<sup>a</sup>nō manō mē kahe lag<sup>a</sup>lai kī, 'ham<sup>a</sup>rō bāp ke et<sup>a</sup>nā dhan chhai kī ketai naukar khāy rah<sup>a</sup>lō chhai ā<sup>a</sup> bachai bhī chhai. Jabē hamē bhūkh sē marī rahal chhi. Tabē hamē bābū ke yahā jāy-chhi, āro bābū kē kah<sup>a</sup>bhain kī, "hamē Bhag<sup>a</sup>wān ke ul<sup>a</sup>tā kām kar<sup>a</sup>le chhi. Ek<sup>a</sup>rai sē dukhī chhi, āro tōrō lig<sup>a</sup>chā bhī tōrō bēṭā kah<sup>a</sup>lāwe lāyak nay rah<sup>a</sup>lā. Ham<sup>a</sup>rō bhī naukar rakkh." ' Jabē ū ap<sup>a</sup>nō bāp kan gelai hau, bahut dūr par rahai kī ok<sup>a</sup>rō bāp ok<sup>a</sup>rā dekhal<sup>a</sup>kai ā<sup>a</sup> ok<sup>a</sup>rā bahut dayā bhelai. Tabē ū dauṛī ke bēṭā ke galā mē lagāy lel<sup>a</sup>kai ā<sup>a</sup> chummā lel<sup>a</sup>kai. Tabē ok<sup>a</sup>rō bēṭā bole lag<sup>a</sup>lai kī, 'bābū hamē Bhag<sup>a</sup>wān ke ul<sup>a</sup>tā kām kar<sup>i</sup> ke pāpī bhēl chhi, āro tōrō lagīch mē bhī tōrō bēṭā kah<sup>a</sup>lāwāi ke jōg nay rah<sup>a</sup>lā.' Tab ok<sup>a</sup>rō bāp ap<sup>a</sup>nō naukar sē kahāl<sup>a</sup>kai kī, 'baṛhiyā baṛhiyā kap<sup>a</sup>rā lattā lāi lānē āro ok<sup>a</sup>rā pinābhai; ā<sup>a</sup> ēk ṓg<sup>a</sup>thī bhī hāth mē pinhāy dahī; ā<sup>a</sup> gōṛ mē juttā pinhāy dahī; āro ēk mōṭō hēnō bachhērā kē lānī ke mārē ā<sup>a</sup> ham<sup>a</sup>rā sab mili ke khāṓ pīṓ āro khusī karō.'

Takh<sup>a</sup>ni ok<sup>a</sup>rō baṛ<sup>a</sup>kā bēṭā khēt mē chhelai. Jakh<sup>a</sup>ni ū ghar lig<sup>a</sup>chā āilai ū nāch gīt sunī ke naukar sē puchhal<sup>a</sup>kai kī, 'ī sab kī hōychhai?' Tabē hunak naukar bolal<sup>a</sup>hain kī 'tōrō chhoṭ<sup>a</sup>kā bhāi ail chhaun. Tōrō bābū mōṭō hēnō bachhērā mār<sup>a</sup>lē chhaun. Hunō ap<sup>a</sup>nō gēl laṛ<sup>a</sup>kā kē pail<sup>a</sup>kāt jāih<sup>a</sup>nō rahain tāih<sup>a</sup>nō.' Ū ī bāt sunī ke khisiyāy gelai āro ghar jāwāi mē rusi gelai. Tabē ok<sup>a</sup>rō bāp bāhar chal<sup>a</sup>lō āilai āro ok<sup>a</sup>rā sē bahut nihōrā bin<sup>a</sup>ti karal<sup>a</sup>kai. Tabē ok<sup>a</sup>rō bēṭā bāp sē kahāl<sup>a</sup>kai kī, 'it<sup>a</sup>nā din sē hamē tōrō sēbā kar<sup>a</sup>lihaun āro tōrō bāt kabhi nay tār<sup>a</sup>lihaun, tabē tō ēkō pāthā bhī nay dēl<sup>a</sup>hē, kī hamē yār dōst ke saṅg khusī kar<sup>a</sup>tā. Jab kī ham<sup>a</sup>rō bhāy kas<sup>a</sup>bī paturiyā ke sāth ap<sup>a</sup>nō sab<sup>a</sup>tā dhan luṭā paṭāy chalal āil<sup>a</sup>haun, tō ok<sup>a</sup>rā le mōṭā hēnō bachhērā mār<sup>a</sup>lai hai?' Tabē ok<sup>a</sup>rō bāp bol<sup>a</sup>lai kī, 'tōh tō sab din saṅg rahai chhā, ab jē kuchh ham<sup>a</sup>rā pās chhai ū sab tōre chhekaū. Ab ī bāt munāsib chhekaū kī ham<sup>a</sup>rā sab mili jūlī-ke khusī karaū, āro ū tōrō bhāy chhekaū jē marī gēl rahaun sē phēr<sup>a</sup> jil<sup>a</sup>haū āro jē herāy gēl rahaun sē phēr<sup>a</sup> pāilau gel<sup>a</sup>haun.'

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamui. The main language of the District is Bihāri which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithili is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithili is spoken, which closely resemble the 'Chhikā-chhikī' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahi dialect of Bihāri, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithili which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *o* as in 'ham<sup>o</sup>ro', my, and sometimes by 'a', as in 'chal<sup>a</sup>la', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhilai*, and *chhelai*, he was.

Words, which in Standard Maithili, as well as in the Southern Standard Maithili of Begusarai end in a short *i*, above the line, which is hardly pronounced, in this dialect end in a long *ī*. Thus, *karī*, having done, which corresponds to the *kar<sup>i</sup>* of Standard Maithili and of Begusarai.

Note the forms *ham-ār*, we, and *ap<sup>nok</sup>*, your-Honour.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

कोई आदमी के दू वेड़ा छैठै ओकना में से छोटका वाप से कहै कि हो वाप जे कुछ वन संपा छै ओए में जे हमनो हिससा होए छ से हमना दै द एव ज वन संपा के वांछी देठकै बहुत दिन नी नै मेठई कि ओकना छोटका वेड़ा सव यीज क रकड़ग कनी वनी क बहुत दूर मुठुक यठठ गेठै औन उहां बुयापनी में दिन नाए रही क समे वन संपा भोए देठकै जव कि सव वन संपा यठठ गेठै एव ज गांव में अकठ मेठै आनी ज विठठठा हो गेठो आनी एव ज एक बह गांव के नहवैआ कन नह ठागठ जे ओकना सुअन यनावै ठेठ अपना प्ये में मेजठकै आनी ज सुअन के प्यावै क जे वोपठा छैठै सेह प्याके अपना पेट नन याहैछेठ औन ओकना कोए कुछ न दै एव ओकना येग मेठै कि हमनो वाप के नौकन सग क नूय से वेसी नोटी मिठैछै औन हमे नूय मतों हमे उड़ी क अपन वापो के पास जैव आनी कहमैन कि हो वाप हमे नगावानों सोहा औन गोहनो सोहा पाप कैठ छी अब हमे गोहन वेड़ा कहावे के जोकन नरछी अब हमना अपन नौकन नाप्यो मान एवे ज उड़ी के अपन वापो के पास यठठ जव ज दूरे में छठो कि ओकनो वाप ओकना पन माया कनठकर औन दौनी क ओकना गठठ में ठपठो के युम्मा ठेठकै वेड़ा कहै हो वाप हमे गोनी औन पनमेसुवनों सोहा पाप कनठों अब हम गोनी वेड़ा कहावे के जोग नई छी एव वाप अपना नौकन के कहै कि समे से अथा कपड़ा निकानी क एकना पहनाए दहो आनी हाथ में अंगुठी औन गोठ में पुण्णा पहनाए दहो आनी हम आन प्याव औन मौज उड़ावों कहन कि हमन मई वेड़ा मनी गेठ छेठ छिनु जीठ हनाए गेठ छिनु छिनु मिठठ एवे ज सव मौज उड़ावे ठागठ ।

ओकन वड़का वेड़ा प्ये में छेठ औन जव घनी ठाग अरठई एव नायो के आनु वाजा के अवाण सुनठकै आनी ज अपन नौकन समे में से एकठा अपना ठाग वोठार के पुछठकै को छिकर ज कहठकर कि अपनो के नार्ह एठो छीए आनी अपनो के वाप अथा मौज कैठ छैए कहिने कि अपनो वेड़ा क देहान समंगन पैठका एव ओकना नोय मेठै औन मोहन नर जावे याह एह ठेठ ओकन वाप वाहन आए

કે શ્રીજીના મનાવે ઠગાઈ જ અપના વાપ ક જવાવ દેઠકૈ જિ દો દિન સે હમ અપનુકા  
 કે સેવા કરી ૧૬૦ થી આનુ કરી અપનોકા કે વાળો ન ડાઘોં તૈશ્રો અપને  
 દક્ષિણ મેમના ની ન દેઠાં જિ જોજના ઠે ક હમે દોસુન મોહિમ કે જોને આનુદ કરીગો  
 આનો ૬ વેરા જે તોન કુઠ યગ સંપત કે જસવી પાછુ શુકઠક શ્રીજીના દેઠહે સે  
 અપને વડકા નીજ કૈઠો વાપ કહૈકૈ જિ ને વેરા તો સમે દિન હમના સામઠે ઘ  
 આનો જે કુલ્હ હમન થીજ સે તોને ઘિજો મગાન જવે તોન માર્ મનઠ મેઠ જોઠો  
 દેનેઠ મેઠ મિઠઠ થી તવ તોહના આનુદ હોવે યાહો ।

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

## TRANSLITERATION AND TRANSLATION.

Kōi ād<sup>a</sup>mī-kē dū bēṭā chhelai. Ok<sup>a</sup>rā-mē-sē chhot<sup>a</sup>kā bāp-sē  
*A-certain man-to two sons were. Them-in-from the-younger the-father-to*  
 kahā<sup>a</sup>kai ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mē  
*said that, 'O father, what any wealth property is-to-you, it-indeed-in*  
 jē ham<sup>a</sup>ro hissā hōechha, sē ham<sup>a</sup>rā dāi dā.' Tab ū dhan  
*what my share becomes, that to-me giving give.' Then he the-wealth*  
 sampat-kē bāṭī del<sup>a</sup>kai. Bahut din bhī nai bhelai, ki ok<sup>a</sup>ra chhot<sup>a</sup>kā  
*property dividing gave. Many days also not were, that his younger*  
 bēṭā sab chij-ka ekatṭhā kari dhari-ka, bahut dūr muluk  
*son all things together having-made having-taken, a-very far country*  
 chal<sup>a</sup>la gelai, aur uhā luchāpanī-mē din rāt rahi-ka sabhē dhan  
*going went, and there debauchery-in days nights remaining all wealth*  
 sampat khōe del<sup>a</sup>kai. Jab ki sab dhan sampat chal<sup>a</sup>la gelai, tab  
*property losing gave. When that all wealth property going went, then*  
 ū gāw-mē akāl bhelai, āro ū bilal<sup>a</sup>lā hō gelo, āro tab  
*that village-in a-famine happened, and he miserable becoming went, and then*  
 ū ek wah gāw-ke rah<sup>a</sup>waiyā kan raha lāg<sup>a</sup>la, jē ok<sup>a</sup>rā sūar  
*he a that village-of a-dweller near to-remain began, who him swine*  
 charābāi lēl ap<sup>a</sup>nā khēta-mē bhejal<sup>a</sup>kai. Āro ū sūar-ke khābāi-ka jē  
*feeding for his-own field-in sent. And he swine-of eating-for what*  
 bokh<sup>a</sup>lā chhelai, sē-hē khāe-ke ap<sup>a</sup>nā pēt bhara chāhaichhela,  
*husks were, those-even having-eaten his-own belly to-fill he-was-wishing,*  
 aur ok<sup>a</sup>rā kōe kuchh<sup>a</sup> na dai. Tab ok<sup>a</sup>rā chēt bhelai ki,  
*and to-him anyone anything not gives. Then to-him senses became that,*  
 'ham<sup>a</sup>ro bāp-ke naukar sabh-ka bhūkh-sē bēsi rōṭī milaiichhai, aur  
*'my father's servants all-to hunger-than more bread is-got, and*  
 hamē bhūkha marāū. Hamē ūṭhī-ka ap<sup>a</sup>na bāpo-ke pās jaiba,  
*I (of)-hunger die. I having-risen my-own father-of near will-go,*  
 āro kah<sup>a</sup>bain ki, "hō bāp, hamē Bhag<sup>a</sup>wānō sōjhā, aur toh<sup>a</sup>rō  
*and will-say that, "O father, I God-also before, and thee-also*  
 sōjhā pāp kaila-chhi. Ab hamē toh<sup>a</sup>ra bēṭā kahābe-ke jōkar nāi  
*before sin have-done. Now I thy son being-called-of worthy not*

chhi. Ab ham<sup>a</sup>rā ap<sup>a</sup>na nōkar nākhi mānā.” Tabē ū uthi-ke  
*am. Now me thing-own servant like keep.” Then he rising*  
 ap<sup>a</sup>na bāpo-ke pās chal<sup>a</sup>la. Jab ū dūrē-mē chhalo, ki  
*his-own father-of near went. When he distance-even-in was, that*  
 ok<sup>a</sup>ro bāp ok<sup>a</sup>rā-par māyā karal<sup>a</sup>kai, aur dauri-ka ok<sup>a</sup>rā galla-mē lap<sup>a</sup>ti-ke  
*his father him-on pity made, and running him neck-in clasp-*  
 chummā lel<sup>a</sup>kai. Bētā kahal<sup>a</sup>kai, ‘hō bāp, hamē tōro aur Paramēśwarō  
*kisses took. The-son said, ‘O father, I thy and God*  
 sōjhā pāp kar<sup>a</sup>lō; āb ham tōro bētā kahābe-ke jōg nai chhi.  
*before sin did; now I thy son being-called-of fit not am.’*  
 Tab bāp ap<sup>a</sup>nā naukar-kē kahal<sup>a</sup>kai ki, ‘sabhē-sē achchhā kap<sup>a</sup>rā  
*Then the-father his-own servants-to said that, ‘all-than good clothes*  
 nikārī-ka ek<sup>a</sup>rā pah<sup>a</sup>nāe dahī; āro hātha-mē āguthī,  
*having-brought-out this-person having-clothed give; and hand-in a-ring,*  
 aur gōra-mē juttā pah<sup>a</sup>nāe dahī; āro ham-ār khāw, aur mauj  
*and leg-in shoes having-clothed give; and we let-eat, and merriment*  
 urāwaū; kahana ki ham<sup>a</sup>ra i bētā marī gēla chhela, phin<sup>a</sup>  
*let-us-rouse; because that my this son having-died gone was, again*  
 jīla; harāe gēla chhila, phin<sup>a</sup> mil<sup>a</sup>la.’ Tabē ū sab mauj  
*lived; having-been-lost gone was, again was-got.’ Then they all merriment*  
 urābe lag<sup>a</sup>la.  
*to-rouse began.*

Ok<sup>a</sup>ra bar<sup>a</sup>kā bētā khēta-mē chhela, aur jab gharo lag ailai,  
*His elder son field-in was, and when the-house near he-came,*  
 tab nācho-ke ār<sup>a</sup> bājā-ke abāj sunal<sup>a</sup>kai, āro ū ap<sup>a</sup>na naukar  
*then dancing-of and music-of noise he-heard, and he his-own servants*  
 sabhē-mē-sē ek-tā ap<sup>a</sup>nā lag bolāe-ka puchhal<sup>a</sup>kai, ‘kī chhikai?’  
*all-in-from one himself near having-called asked, ‘what is?’*  
 Ū kahal<sup>a</sup>kai ki, ‘ap<sup>a</sup>nok-ke bhāi ailo chhōt, āro ap<sup>a</sup>nok-ke  
*He said that, ‘Your-Honour’s brother come is-for-thee, and Your-Honour’s*  
 bāp achchhā bbōj kaila-chhait, kabinē ki ap<sup>a</sup>no bētā-ka deh<sup>a</sup>gar  
*father good feast has-made, because that his-own son well*  
 samāgar pail<sup>a</sup>kā.’ Tab ok<sup>a</sup>rā rōkh bhelai, aur bhitar nai jābe  
*prosperous he-got.’ Then to-him anger happened, and inside not to-go*  
 chāha. Eh lel ok<sup>a</sup>ra bāp bāhar āe-ke ok<sup>a</sup>rā manābāi  
*he-wishes. This for his father outside having-come him to-entreat*  
 lag<sup>a</sup>lai. Ū ap<sup>a</sup>nā bāp-ka jabāb del<sup>a</sup>kai ki, ‘ētē din-sē ham  
*began. He his-own father-to answer gave that, ‘so-many days-from I*  
 ap<sup>a</sup>nukā-ke sēwā karī rahala chhi, ār<sup>a</sup> kabhi ap<sup>a</sup>nokā-ke bāto  
*Your-Honour’s service doing remained am, and ever Your-Honour’s word*



na uthailaũ. Tai-o ap<sup>ne</sup> ēk-tā mem<sup>nā</sup> bhī na delā,  
 not disobeyed. Nevertheless Your-Honour one kid even not gave,  
 ki jek<sup>rā</sup> lē-ka hamē dōst mōhim-ke jaurē ānand kar<sup>taũ</sup>.  
 that which having-taken I friends acquaintances with joy I-might-make.  
 Āro i bētā jē tōra kul dhan sampat-kē kas<sup>bī</sup> pāchh<sup>n</sup>  
 And this son who thy whole wealth property harlots after  
 phēk<sup>lak</sup>, ok<sup>rā</sup> ail<sup>hē-sē</sup> ap<sup>ne</sup> ba<sup>r</sup>kā bhōj kailō.<sup>’</sup> Bāp.  
 threw-away, his coming-on Your-Honour a-great feast made.<sup>’</sup> The-father  
 kahā<sup>kai</sup> ki, ‘rē bētā, tō sabhē din ham<sup>rā</sup> sām<sup>lē</sup> chhaĩ; āro  
 said that, ‘O son, thou all days me with art; and  
 jē kuchh ham<sup>rā</sup> chhika, sē tōre chhiko. Magar jabē tōra  
 what anything mine is, that thine is. But when thy  
 bhāe mar<sup>la</sup> bhēl, jilau; heraila bhēl, mil<sup>la</sup> chau,  
 brother dead became, lived-for-thee; lost became, got is-for-thee,  
 tab toh<sup>rā</sup> ānand hōbe chāhi.<sup>’</sup>  
 then to-thee joy to-become is-proper.<sup>’</sup>

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihārī and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahī, but the specimen shows that it is clearly a variety of Maithilī. As in South Bhagalpur, a final *i*, which in Standard Maithilī would be short, is here lengthened to *ī*, but no trace appears in the specimen of the preference for adding an ‘*ō*’ sounding like the ‘*o*’ in the word ‘hot’ to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(DEOGHUR SUB-DIVISION  
OF THE SONTHAL PARGANAS.)

Ēk ād'mī-kē dū bēṭā chhalai. Ok'rā-mē-sē chhoṭ'kā ap'nā bāp-kē  
*One man-to two sons were. Them-in-from the-younger his-own father-to*  
kahal'kai, 'hō bābū, ham'rā hisā-mē jē māl-jāl hōt sē bāṭi  
*said, ' O father, my share-in what property will-be that having-divided*  
dē.' Tab bāp sabhē māl-jāl bāṭi del'kan.  
*give.' Then the-father all property having-divided gave.*

## WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpurī spoken in Saran and Champaran. It is estimated that Western Maithilī is spoken by the following number of people :—

Name of District.	Number of Speakers.
Muzaffarpur . . . . .	1,754,695
Champaran . . . . .	28,800
TOTAL .	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

### WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpuri dialect, locally known as Madhēsī, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpuri. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpuri. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpuri forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

#### AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.*—Part II.—*Bhojpuri Dialect of Shāhābād, Sāran, Champāran, North Muzaffarpur, and the Eastern Portion of the North-Western Provinces.* Calcutta, 1884.

[No. 14.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

## SPECIMEN I.

एक केहु आदमी केँ दू लड़िका रहै । ओह में से छोटका बाप से कहलक, हो बाबू, धन सर्वस में से जे हमर हिस्सा बखरा होय से हमरा के दे-द । त ऊ ओकरा केँ अपन धन बाँट देलक । बहुत दिन न भेलैक कि छोटका लड़िका सब किछिओ जमा कर केँ दूर देस चल गेल और उहाँ लम्पटै में दिन गमवैत अपन सर्वस गमा देलक । और जब ऊ अपन सब किछि श्री उड़ा देलक, तब ओ देस में भारी अकाल परलैक, और ऊ कंगाल हो गेल । और ऊ जा के ओही देस के एक लमहर आदमी कने रहे लागल । ऊ ओकरा के अपना खेत में सूगर चरावे ला भेजलक । और ऊ अपन पेट किलका से जे सूगर खाये भरे चाहलक; और केउ ओकरा के कुछ देइक न । तब ऊ चेतलक और कहलक, कि हमरा बाप के त कतेक जना फालतू नौकर केँ खाये से रोटी उबर जाइअ, और हम भूखेँ मरेँ ! हम उठ के अपना बाप किहाँ जाग्रब और हुनका से कहबैन कि हो बाबू, हम लोक परलोक दुनू बिगाड़लो । हम अब अपने के बेटा कहावे जोग न को, हमरो के एक जन बना के राख । और ऊ उठ के अपना बाप किहाँ आएल । जब ऊ दूर रहे तब-ही ओकर बाप ओकरा देख क ओह कलकै, और हवस क गरा लगा लेलकै, और चुम्मा चाटो लेलकै । और बेटा बाप से कहलक, कि हो बाबू, हम परलोको बिगाड़लो और अपने के सोभा में भी पाप कैली ह, और अब अपने के बेटा कहावे जोग न को । ओकर बाप अपना नौकर सब से कहलन कि सब से बढिआँ कपड़ा निकाल के लेआव, और हिनका के पहिराव, और हिनका हाथ में औँठी, और गोड़ में पनही पहिरवहुन; और हम सब कचरी और गाजी, काहे कि हमर मरल बेटा जीअल ह; हेरा गेल रहे से फेन भेंटल ह । और ऊ सब आनन्द बधावा करे लगलन ॥

ओकर जेठका बेटा खेत में रहे; और जब ऊ अपना घरे आएल और लगीच पहुँचल, तब बाजा और नाच होइत सुनलक । और ऊ नौकर सब में से एक नौकर के बोला के पुछलक, कि ई की होइत है । नौकर कहलकैन कि अपने के भाई ऐलन हैं और अपने के बाबूजी भोज कैलन हैं, ग्रह लेल कि हुनका के ऊ नीमन और निरोग पैलन हैं । और ऊ खिसिया गेल, और भितरो घर में न गेल । ग्रह लेल हुनकर बाप बाहर अलथिन और हुनका के मनावे लगलथिन । और ऊ अपना बाप के उतारा देलन, कि देखू, हम अतेक बरस से अपने के सेवा करैछी और कहिओ अपने के कहल न टारलो; और तैयो अपने हमरा के कहिओ एकी पठरुओ न देली कि हम अपना इआर दोस के संगे खुसी करती; मगर अपने के ई बेटा, जे पतुरिया सब के संगे अपने के धन उड़ा देलक, जीने बेर आएल तीन बेर अपने ओकरा लेल भोज कैली ह । बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगे छ, और जे कुछ हमर हवे से सब तोहरे को । आनन्द बधावा करे के उचित है, काहे कि ई तोहर भाई मर गेल रहली से जीली ह; हेरा गेल रहली से मिलली ह ॥

[No. 14.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ek keh<sup>n</sup> ād<sup>a</sup>mī-kē dū larikā rahai. Oh-mē-sē chhoṭ<sup>a</sup>kā bāp-sē  
*A certain man-to two sons were. Them-in-from the-younger the-father-to*  
kah<sup>a</sup>lak, 'hō bābū, dhan-sarbas-mē-sē jē hammar hissā bakh<sup>a</sup>rā hōy,  
*said, 'O father, wealth-property-in-from what my share portion may-be,*  
sē ham<sup>a</sup>rā-kē dē dā.' Ta ū ok<sup>a</sup>rā-kē appan dhan bāt  
*that me-to having-given give.' Then he him-to his-own wealth having-divided*  
dēlak. Bahut din na bhelaik k<sup>i</sup> chhoṭ<sup>a</sup>kā larikā sab kichhiō jamā  
*gave. Many days not were that the-younger son all everything collected*  
kar-ke dūr dēs chal gēl, aur uhā lampatai-mē din  
*having-made a-far country having-gone went, and there debauchery-in days*  
gam<sup>a</sup>wait appan sarbas gamā dēlak. Aur jab ū appan sab kichhiō  
*passing his-own property wasting gave. And when he his-own all anything*  
urā dēlak, tab ō dēs-mē bhārī akāl par<sup>a</sup>laik, aur ū kaṅgāl  
*dissipating gave, then that country-in a-heavy famine fell, and he poor*  
hō-gēl. Aur ū jā-ke ōhī dēs-ke ēk lam<sup>a</sup>har ād<sup>a</sup>mī kanē rahe lāgal.  
*became. And he going that-very country-of a rich man near to-remain began.*  
Ū ok<sup>a</sup>rā-kē ap<sup>a</sup>nā khēt-mē sūgar charāwe-lā bhej<sup>a</sup>lak. Aur ū appan pēt  
*He him his-own field-in swine feeding-for sent. And he his-own belly*  
chil<sup>a</sup>kā-sē, jē sūgar khāyē, bhare chāh<sup>a</sup>lak; aur keu ok<sup>a</sup>rā-kē kuchh  
*husks-with, which the-swine eat, to-fill wished; and anyone him-to anything*  
dēik na. Tab ū chet<sup>a</sup>lak aur kah<sup>a</sup>lak ki, 'ham<sup>a</sup>rā bāp-ke ta katek  
*gives not. Then he thought and said that, 'my father-of indeed how-many*  
janā phāl<sup>a</sup>tū naukār-ke khāye-sē rōṭī ubar jāia, aur ham  
*men superfluous servants-of eating-from bread over-and-above goes, and I*  
bhūkhē marai-chhi. Ham uṭh-ke ap<sup>a</sup>nā bāp kihā jāeb, aur hun<sup>a</sup>kā-  
*by-hunger am-dying. I having-arisen my-own father near will-go, and him-*  
sē kah<sup>a</sup>bain k<sup>i</sup>, "hō bābū, ham lōk par<sup>a</sup>-lōk dunī bigā<sup>a</sup>li. Ham  
*to I-will-say that, "O father, I this-world the-next-world both spoiled. I*  
ab ap<sup>a</sup>ne-ke bēṭā kahāwe jōg na chhi; ham<sup>a</sup>rō-kē ēk jan banā-ke  
*now Your-Honour-of son to-be-called fit not am; me-also a servant making*

rākhū.”” Aur ū ut̥h-ke ap<sup>nā</sup> bāp kibā ãel. Jab ū dūi rahē,  
*keep.”” And he having-risen his-own father near came. When he at-a-distance was,*  
 tab-hī ōkar bāp ok<sup>rā</sup> dēkh-ka chhōh kal<sup>kai</sup>, aur habas-ka garā  
*then-even his father him having-seen compassion made, and having-run on-the-neck*  
 lagā-lel<sup>kai</sup>, aur chummā ohāṭī lel<sup>kai</sup>. Aur bētā bāp-sē kah<sup>lak</sup> ki,  
*applied-himself, and kiss licking took. And the-son the-father-to said that,*  
 ‘hō bābū, ham par<sup>lōkō</sup> bigār<sup>li</sup> aur ap<sup>ne</sup>-ke sōjhā-mē bhī pāp kailī.  
*‘O father, I the-other-world-also spoiled and Your-Honour-of before also sin have-*  
 hā, aur ab ap<sup>ne</sup>-ke bētā kabāwe jōg na chhī.’ Ō-kar bāp ap<sup>nā</sup>  
*done, and now Your-Honour-of son to-be-called fit not am.’ His father his-own*  
 naukar-sab-sē kah<sup>lan</sup> kī, ‘sab-sē baṛhiā kap<sup>rā</sup> nikāl-ke lē-āwā; aur  
*servants-to said that, ‘all-than excellent clothes having-taken-out bring; and*  
 hin<sup>kā</sup>-kē pahirāwā; aur hin<sup>kā</sup> hāth-mē aūṭhī, aur gōr-mē pan<sup>hi</sup>  
*this-person-to put-on; and this-person’s hand-on a-ring, and leg-on shoes*  
 pahiraw<sup>hun</sup>; aur ham sab kach<sup>rī</sup> aur gājī; kāhe kī hammar maral  
*put-on; and (let) us all eat and be-merry; because that my dead*  
 bētā jāl hā; hērā gēl rahē, sē phen bhēṭal hā.’ Aur ū sab ānand  
*son alive is; lost gone was, he again found is.’ And then all joy*  
 badhāwā kare lag<sup>lan</sup>.  
*merriment to-make began.*

Ō-kar jēṭh<sup>kā</sup> bētā khēt-mē rahē, aur jab ū ap<sup>nā</sup> gharē ãel aur lagīch  
*His elder son field-in was, and when he his-own house-in came and near*  
 pahūchal tab bājā aur nāch hōit sun<sup>lak</sup>. Aur ū naukar-sab-mē-sē ēk  
*arrived then music and dancing being he-heard. And he his-servants-in-from one*  
 naukar-kē bolā-ke puchh<sup>lak</sup> kī, ‘ī kī hōit bai?’ Naukar kahal<sup>kain</sup>  
*servant having-called asked that, ‘this what being is?’ The-servant said*  
 kī, ‘ap<sup>ne</sup>-ke bhāī aīlan-hā, aur ap<sup>ne</sup>-ke bābū-jī bhōj kailan-hā;  
*that, ‘Your-Honour’s brother has-come, and Your-Honour’s father feast has-made;*  
 eh lēl kī hun<sup>kā</sup>-kē ū nīman aur nirōg pailan-hā.’ Aur ū khisiā-gēl  
*this for that him he good and healthy has-got.’ And he became-angry*  
 aur bhit<sup>rī</sup> ghar-mē na gēl. Eh lēl hun-kar bāp bāhar al<sup>thin</sup>, aur hun<sup>kā</sup>-kē  
*and inner house-in not went. This for his father outside came, and him*  
 manāwe lagal<sup>thin</sup>. Aur ū ap<sup>nā</sup> bāp-kē utārā dēlan kī, ‘dēkhū, ham  
*to-remonstrate-with began. And he his-own father-to answer gave that, ‘see, I*  
 atek baras-sē ap<sup>ne</sup>-ke sēwā karaichhī, aur kahiō ap<sup>ne</sup>-ke kahal  
*so-many years-from Your-Honour’s service doing-am, and ever Your-Honour’s saying*  
 nā ṭār<sup>li</sup>, aur taiyō ap<sup>ne</sup> ham<sup>rā</sup>-kē kahiō ēkō paṭharu-ō na dēlī,  
*not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave,*  
 kī ham ap<sup>nā</sup> iār dōs-ke saṅgē khusī kar<sup>ti</sup>; magar ap<sup>ne</sup>-ke  
*that I my-own lovers friends-of with merriment might-make; but Your-Honour’s*

i bēṭā jē paturiyā-sab-ke saṅgē ap'ne-ke dhan urā dēlak,  
*this son who harlots-of with Your-Honour's wealth dissipating gave,*  
 jaune bēṛ āel taune bēṛ ap'ne ok'rā lēl bhōj kaili-hā.'  
*at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'*

Bāp bēṭā-sē kah'lan k', 'hō babuā, tū sab din ham'rā saṅgē chhā, aur  
*The-father the-son-to said that, 'O son, thou all days me with art, and*  
 jē kuchh hammar hāwē sē sab tōh'rē chhau. Ānand badhāwā kare-ke  
*what anything mine is that all thine is-to-thee. Joy merriment having-made*

uchit hai, kāhe k' i tōhar bhāi mar-gēl rah'lau, sē  
*proper is, because that this thy brother having-died-gone was-for-thee, he*

jīlau-hā; hērā-gēl rah'lau, sē mil'lau-hā.'  
*has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'*





### MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

#### AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.* Part IV.—*Maithil-Bhojpūrī Dialect of Central and South Muzaffarpūr.* Calcutta, 1884.

[No. 16.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलइन। ओकरा मे से छोटका अपना बाबू से कहलकइन हो बाबू धन के बखरा जे कुछ हमर हो से द। तो ऊ ओकनी के बाँट देलकइन। तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकइन तेकरा बाद बड़ा दूर परदेस चल गेलइन। उहाँ जा के सब धन कुकर्म मे निघटा देलकइन। पीछे सब निघटला पर ऊ देस मे बड़ा अकाल पड़लइ। ओकरा खाए पीए के दुक्क होए लगलइ। तब ऊ गाँव मे कोई बरियार के इहाँ जा के गिरलइन। तो ओकरा अपना खेत मे सूअर चरावे ला भेज देलकइन। ओकरा मन मे कलइ के सूअर जे खोइया खाइत रहे से ऊ हमरा मिलइत तो खा के पेट भर लेती। सेह केउ न देइत रहइ। तब सोचलक कि हमरा बाप कने बहुत जन के खिया के बच जाले और हम इहाँ भूख से मरीले। हम उठ के अपना बाप कने जैती ओ कहिती कि हो बाबू के हम ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। हम अब ऐसन नही कि तोहर लड़िका कहाई। हमरो एगो जन जकित रखल। तब उठ के अपन बाप के इहाँ चललन। फरके से ओते देखलकइन तब बाप का ममत लगलइन दौर के गला मे लपटा लेलकइन ओ बहुत मिलाजुली कलकइन। बेटा कहलकइन हो बाबू ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। अब ऐसन नही के तोहर बेटा कहाई। बाप अपना जन से कहलकइन के निमन से निमन कपरा लाव ओ हिनका के पहिना देहुन ओ हाँथ मे अजँठी ओ गोर मे जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ मार हमनीका खाई ओ अनन्द मनाई। कि हमर ई बेटा जे मर गेल रहे से अब जी गेल ओ भुतला गेल रहे से अब मिल गेल। तब ऊ अनन्द मनावे लगलन॥

ओ घड़ी उनकर बड़का बेटा खेत मे रहलइन। जब घर के नगीच अलइन तो बाजा ओ नाचे के सबद सुनलकइन। तब एक जन के बोला के पुछलकइन के कथी है। तब ऊ कहलकइन के तोहर भाई अलथुन है उन का देहे आँगी से नीक पलकथुन ओकरा लेल लोग के तोहर बाप खिअवइत हथुन। तो ऊ खिसिया के भितरी जाए न चहलथिन तो उनकर बाप निकस के अलथिन ओ मनावे लगलथिन। तब ऊ अपना बाप से जवाब कैलन देख तो प्रतेक दिन से तोहर सेवा कैली ओ कबहुँ तोहर कहल न टरली ओ तू एगो पठरू भी न देल के हम अपना यारन के संग खुसी करती। जखनी तोहर ई बेटा अलथुन जे तोहर धन कसबिन संग उड़ा देलकथुन तेकरा ला जेवनार करील। तब बाप कहलकइन के तू तो नित हमरा जौड़ है और जे कुछ हमर है से तोहर है। बाकी खुसी मनावे के चाही काहे कि ई तोहर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन से मिल गेलथुन॥

[No. 16.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(SOUTH MUZAFFARPUR.)

## TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ēk janā-kē dugō bēṭā rah<sup>a</sup>laīn. Ok<sup>a</sup>rā-mē-sē chhot<sup>a</sup>kā ap<sup>a</sup>nā  
 One person-to two sons were. Them-in-from the-younger his-own  
 bābū-sē kahāl<sup>a</sup>kaīn, 'hō bābū, dhan-ke bakh<sup>a</sup>rā jē kuchh hamar hō,  
 father-to said, 'O father, wealth-of share what any mine may-be,  
 sē dā.' Tō ū ok<sup>a</sup>nī-kē bāt del<sup>a</sup>kaīn. Tō kuchh din bit<sup>a</sup>lā-par  
 that give.' Then he them-to dividing gave. Then some days passing-on  
 chhot<sup>a</sup>kā bēṭā sab jamā kal<sup>a</sup>kaīn. Tek<sup>a</sup>rā bād barā dūr par<sup>a</sup>dēs  
 the-younger son all collected made. That after very distant foreign-land  
 chal gelaīn. Uhā jā-ke sab dhan kukarm-mē nighaṭā del<sup>a</sup>kaīn.  
 having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave.  
 Pichhē, sab nighaṭ<sup>a</sup>lā-par, ū dēs-mē barā akāl par<sup>a</sup>lai. Ok<sup>a</sup>rā  
 Afterwards, all wasting-on, that land-in a-great famine fell. His  
 khāe piē-ke dukkh hōe lag<sup>a</sup>lai. Tab ū gāw-mē kōi  
 eating drinking-of trouble being began. Then he the-village-in a-certain  
 bariyār-ke ihā jā-ke gir<sup>a</sup>laīn. Tō ok<sup>a</sup>rā ap<sup>a</sup>nā khēt-mē sūar  
 rich-man-of near having-gone he-fell. Then him his-own field-in swine  
 charāwe lā bhēj del<sup>a</sup>kaīn. Ok<sup>a</sup>rā man-mē chhalai ke sūar jē  
 feeding for sending he-gave. His mind-in it-was that the-swine what  
 khōiyā khāit-rahē, sē-ū ham<sup>a</sup>rā milaīt, tō khā-ke peṭ  
 husks were-eating, those-also to-me might-be-got, then having-eaten my-belly  
 bhar-lēti. Sē-hū keu na dēit-rahāi. Tab soch<sup>a</sup>lak ki, 'ham<sup>a</sup>rā  
 I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my  
 bāp kanē bahut jan-ke khiyā-ke bach jā-lē, aur ham  
 father near many servants-of having-fed remaining-over goes, and I  
 ihā bhūkh-sē marī-lē. Ham uṭh-ke ap<sup>a</sup>nā bāp kanē jaiti.  
 here hunger-from am-dying. I having-arisen my-own father near would-go  
 ō kahiti ki, "hō bābū, ke ham Īsar-ke ihā ō toh<sup>a</sup>rā ihā  
 and would-say that, "O father, that I God-of near and thy near  
 pāp kaili. Ham ab aisan nahī ki tōhar larikā kabāi. Ham<sup>a</sup>rō  
 sin did. I now such am-not that thy son I-may-be-called. Me-also  
 ēgō jan jakit rakhal." Tab uṭh-ke apan bāp-ke ihā chal<sup>a</sup>laī.  
 a servant like keep." Then having-arisen his-own father-of near he-went.

Phar<sup>kē</sup>-sē autē dekhāl<sup>kaīn</sup>, tab bāp-kā mamat lag<sup>laīn</sup>,  
*Distance-from on-coming he-saw, then the-father-to compassion arrived,*  
 daur-ke galā-mē lap<sup>tā</sup> lel<sup>kaīn</sup>, ō bahut milājulī kal<sup>kaīn</sup>. Bētā  
*running neck-on embracing he-took, and much greeting made. The-son*  
 kahal<sup>kaīn</sup>, 'hō bābū, Īsar-ke ihā ō toh<sup>rā</sup> ihā pāp kailī. Ab  
*said, 'O father, God-of near and thy near sin I-did. Now*  
 aisan nahī ke tōhar bētā kahāi.' Bāp ap<sup>nā</sup> jan-sē  
*such I-am-not that thy son I-may-be-called.' The-father his-own servants-to*  
 kahal<sup>kaīn</sup> ke niman-sē niman kap<sup>rā</sup> lāwā; ō hin<sup>kā</sup>-kē pahinā dēhun;  
*said that good-than good clothes bring; and this-person clothing give;*  
 ō hāth-mē aūthī, ō gōr-mē jutā pahinā dēhun; ō pōsal pālāl  
*and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished*  
 bhar<sup>ke</sup> bachā lāwā, ō mārā, ham<sup>nikā</sup> khāi ō anand manāi; ki  
*having-filled calf bring, and kill, let-us eat and rejoicing make; that*  
 hamar ī bētā jē mar gēl rahē, sē ab jī gēl; ō bhut<sup>lā</sup> gēl  
*my this son who dead gone was, he now living went; and lost gone*  
 rahē, sē ab mil gēl.' Tab ū anand manāwe lag<sup>lan</sup>.  
*was, he now found went.' Then they rejoicing making began.*

Ō gharī un-kar bar<sup>kā</sup> bētā khēt-mē rah<sup>laīn</sup>. Jab ghar-ke  
*That hour his elder son field-in was. When the-house-of*  
 nagich alāin, tō bājā ō nāche-ke sabad sunāl<sup>kaīn</sup>. Tab ēk jan-kē  
*near he-came, then music and dancing-of noise he-heard. Then one servant-to*  
 bolā-ke puchhal<sup>kaīn</sup> ke, 'kethī hai?' Tab ū kahal<sup>kaīn</sup> ke, 'tōhar  
*having-called he-asked that, 'for-what is-this?' Then he said that, 'thy*  
 bhāi al<sup>thun</sup>-hai. Un<sup>kā</sup> dēhē āgē-sē nik palak<sup>thun</sup>, ok<sup>rā</sup> lēl  
*brother has-come-for-thee.' His in-body limb-from well he-has-got, that for*  
 lōg-kē tōhar bāp khiawāt hathun.' Tō ū khisiyā-ke bhit<sup>rī</sup> jāe  
*people-to thy father feeding is-for-thee.' Then he having-become-angry within to-go*  
 na chahal<sup>thin</sup>. Tō un-kar bāp nikas-ke al<sup>thin</sup>, ō manāwe  
*not wished. Then his father having-come-out came, and to-remonstrate*  
 lagal<sup>thin</sup>. Tab ū ap<sup>nā</sup> bāp-sē jawāb kailan, 'dēkhā tō ctek diu-sē  
*began. Then he his-own father-to answer made, 'see then so-many days-from*  
 tōhar sēbā kailī, ō kab<sup>hū</sup> tōhar kahal na tar<sup>lī</sup>, au tū ēgō  
*thy service I-did, and ever thy saying not disobeyed, and thou a*  
 path<sup>rū</sup> bhī na delā ke ham ap<sup>nā</sup> yāran-ko sang khusī kar<sup>tī</sup>.  
*kid even not gavest that' I my-own friends-of with happiness might-have-made.*  
 Jakh<sup>nī</sup> tōhar ī bētā al<sup>thun</sup>, jē tōhar dhan kas<sup>bin</sup> sang urā  
*When thy this son came-for-thee, who thy wealth harlots with having-wasted*  
 delak<sup>thun</sup>, tek<sup>rā</sup> lā jew<sup>nār</sup> karaulā.' Tab bāp kahal<sup>kaīn</sup> ke,  
*gave-for-thee, him for a-feast thou-madest.' Then the-father said that,*  
 'Tū tō nit ham<sup>rā</sup> jāur hē, aur jē kuchh hamar hai, sē  
*'Thou indeed always me with art, and what anything mine is, that*

<sup>1</sup> Here, and elsewhere the termination *thun* (not *thin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *thin*. I have attempted to indicate this by adding the words 'for thee' to the translation of the verb, as a kind of *dativus commodi*. So also lower down.

tôhar hai. Bâkī khusī manāwe-kē chāhī kāhe ki ī tôhar bhāī  
*thine is. But happiness making-for is-proper because that this thy brother*  
jē mar gēl rah<sup>a</sup>thun, sē jī gel<sup>a</sup>thun; ō bhulā gēl rah<sup>a</sup>thun,  
*who dead gone was-for-thee, he living went-for-thee; and lost gone was-for-thee,*  
sē mil gel<sup>a</sup>thun.  
*he found went-for-thee.'*

### JOLAHĀ BOLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 338,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bolī<sup>1</sup>.

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

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<sup>1</sup> In Bihār, this caste is called *Jolahā*, with the two first vowels short. Further west they are called *Jolāhā*.

[No. 17.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

कोनो आदमी के दो बेटा छलैन। ओई में से छोटका बेटा अपना बाप से कहलन हे बाप धन में से जे हमर हिस्सा होय से हमरा बाँट दए। तब ज उनका अपन धन बाँट देलखिन। बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह क के बहुत दूर देस चल गेल और उहाँ लुचपन में धीरा दिन में अपन धन उड़ा देलक। जब ज सब कुछ उड़ा देलक तब ओई देस में मेहँगी पड़लैक और उह गेरीब हो गेल। और ज जा के ओ देस के रहबैया में से एक के इहाँ रहै लागल। ज घरवाला ओकरा खेत में सूअर चराबे भेजलकै। तब ज खेत के छीमड़ि से जे सूअर खाए अपन पेट भरे चाहलक और कोप्र ने ओकरा कुछ दर्दक। तब ओकरा होस भेलैक तब ज अपना जी में कहलक की हमरा बाप कने बनहार के खाएक से बेसी रोटी पकइअ और हम भूख से मरैकी। हम उठ के अपना बाप कने जाग्रब और उनका से कहबैन की हे बाप हम खोदा कने और तोहरा कने गुनाहगार की हम फेरो तोहर बेटा कहावे जोकर नहि छिअी। अपन बनहार में से एक हमरो रख। तब उहाँ से उठ कर ज अपना बाप कने चलल। लेकिन जब ज फटाकिए रहे ओकर बाप ओकरा ऊपर माया कलकैन और दौड़ क ओकरा गला में लगा लेलकै और चुम्मा लेलकै। बेटा उनका कहलथीन जे ओ बाबू हम खोदा कने और तोहरा कने गुनाहगार की हम फेर तोहर बेटा कहावे जोकर नहि छिअी। लेकिन बाप अपना नीकर से कहलन की सब से नीक नूआ जे है से इनका पहनाहून और इनका हाथ में औँगूठी और गोड़ में जूता पहिन ला दहून, और सब केहु मिल के खाएन और खूशी करेन। किअक की ए बेटा हमर मरल छल फेर जीअल है। हेराएल छल से मिलल है। तब ज सब खूशी करे लगलन ॥

ओकर बड़का बेटा खेत में रहे। खेत से जब घर के लग आएल तब अपना घर में ढोल और नाच के आवाज सुनलक। और अपन नीकर में से एकठो के बोला के पुछलक, ई की हुई। ज ओकरा कहलकै तोहर भाई ऐलौ ह, और तोहर बाप खूब बढ़ियाँ भोज कलकौ ह एई लेल की ज ओकरा तनदुरस्त पलकौ ह। तब ज बड़ा गुस्सा भेल और घर ने गेल। एई लेल ओकर बाप अपना बड़का बेटा के मनावे लागल। तब ज अपना बाप के जवाब देलक की देख हम प्रता बरस से तोहर सेवा कैलिअी ह और कहिअी ने तोहर बात कटलिअी ह और तू हमरा कहिअी एकठो पाठी भी ने देल की हम अपन दीस्त मोहीब ल क खेतोन। लेकिन ई बेटा तोहर धन ले क कसबी पतुरिअा के संग उड़ा देलकौ ह और ज जखनिअा आएल तखनिअा ओकरा ला बेस खाइक कैल ह। बाप ओकरा से कहलकै बेटा तौ सदा हमरा संग छ और जे कुछ हमर है से सब तोहर ही। मगर खूशी करना बाजिब है किअक के ई तोहर भाई मरल छलौ से फेर जीअौ ह हेरा गेल छलौ से फेर मिललौ ह ॥



# EASTERN GROUP.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

Kōno ād'mī-kē dō bēṭā cḥhalain. Ōi-mē-sē cḥhoṭ'kā bēṭā  
*A certain man-to two sons were. Them-in-from the-younger son*  
ap'nā bāp-sē kah'lan, 'hē bāp, dhan-mē-sē jē hammar hissā  
*his father-to said, 'O father, goods-in-from whatever my share*  
hōy, sē ham'rā bāt dae.' Tab ū un'kā appan dhan  
*may-be, that me dividing give.' Then he to-them his-own property*  
bāt-del'khin. Bahut din ne bholain kī cḥhoṭ'kā bēṭā sab-  
*divided. Many days not had-passed that the-younger son every-*  
kuchh ēk-jagah-ka-ke bahut dūr dēs cḥal-gēl, āūr uhā  
*thing putting-together (to-)very distant country went-away, and there*  
luch'pan-mē thōrā din-mē appan dhan urā-dēlak. Jab ū sab-  
*riotous-living-in a-few days-in his fortune squandered. When he every-*  
kuchh urā-dēlak, tab ōi dēs-mē mehāgi par'laik, āūr uh gerib  
*thing had-wasted, then that country-in famine fell, and he poor*  
hō-gēl. Āūr ū jā-ke ō dēs-ke rah'waiyā-mē sē ēk-ke  
*became. And he having-gone that country-of inhabitants-in from one-of*  
ihā rahāi lāgal. Ū ghar-wālā ok'rā khēt-mē sūar charābe  
*near to-live began. That owner-of-the-house him field-in swine to-feed*  
bhejal'kai. Tab ū khēt-ke cḥhīmaṛi-sē jē sūar khāc, appan  
*sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own*  
pēt bhare chāh'lak, āūr kōe ne ok'rā kuchh daik. Tab  
*belly to-fill wished, and any-body not to-him any-thing used-to-give. Then*  
ok'rā hōs bhelaik, tab ū ap'nā jī-mē kah'lak kī, 'ham'rā bāp  
*to-him senses became, then he his-own mind-in thought that, 'my father*  
kane banihār-ke khāek sē bēṣi rōṭi pakaia, āūr ham  
*near labourers-of required-for-the-food than more bread is-cooked, and I*  
bhūkh-sē maraichhī. Ham uṭh-ke ap'nā bāp-kane jāeb, āūr un'kā-sē  
*hunger-with am-dying. I arising my father-to will-go, and him-to*  
kah'bain kī, "hē bāp, ham Khōdā kane āūr toh'rā kane gunāh-gār  
*will-say that, "O father, I God before and thee before a-sinner*  
cḥhī. Ham pherō tōhar bēṭā kahābe jōkar nah' cḥhiau. Appan  
*am. I again-also thy son to-be-called fit not am-for-thee. Thy*  
banihār-mē-sē ēk ham'rō rakkhā." Tab uhā-sē uṭh-kar ū  
*hired-servants-in-from one me-also keep." Then there-from arising he*

ap'nā bāp kane chalal. Lēkin jab ū phaṭ'kiē rahē, okar bāp  
*his-own father to went. But when he at-a-distance was, his father*  
 ok'rā ūpar māyā kal'kain, āūr daur-ka ok'rā galā-mē lagā-lel'kai  
*him upon compassion made, and running him the-neck-by embraced,*  
 āūr chummā lel'kai. Bētā un'kā kahal'thin jē, 'au bābū, ham Khōdā  
*and kiss took. Son to-him said that, 'O father, I God*  
 kane āūr toh'rā kane gunāh-gār chhi, ham pher tōhar bētā kahābe  
*before and thee before a-sinner am, I again thy son to-be-called*  
 jōkar nah' ohhiau.' Lēkin bāp ap'nā naukar-sē kah'lan kī, 'sab-  
*fit not am-for-thee.' But father his-own servants-to said that, 'all-*  
 sē nīk nūā jē hai sē in'kā pah'nāhūn, āūr in'kā  
*than good dress that may-be that to-this-person put-on, and this-person's*  
 hāth-mē āūgūṭhi āūr gōr-mē jūtā pahin lā dahūn, āūr sab-keh'  
*hand-on ring and feet-on shoes putting on give, and (let)-us-all*  
 mil-ke khāen āūr khūśī karen. Kiak kī ē bētā hammar maral  
*uniting eat and merriment make. Because that this son my dead*  
 chhal, pher jīal hai; herāel chhal, sē milal hai.' Tab ū sab  
*was, again alive is; lost was, he found is.' Then they all*  
 khūśī kare lag'lan.  
*merriment to-make began.*

Okar bar'kā bētā khēt-mē rahē. Khēt-sē jab ghar-ke lag  
*His elder son the-field-in was. The-field-from when house-of near*  
 āel, tab ap'nā ghar-mē dhōl āūr nāch-ke āwāj sun'lak, āūr appan  
*came, then his house-in drum and dancing-of sound heard, and his*  
 naukar-mē-sē ēk-ṭhō-kē bolā-ke puchh'lak, 'ī kī hai?' Ū ok'rā  
*servants-in-from one-to calling asked, 'this what is?' He to-him*  
 kahal'kai, 'tōhar bhāī aīlau-hā, āūr tōhar bāp khūb barhiyā  
*said, 'thy brother has-come-for-thee and thy father very excellent*  
 bhōj kal'kau-hā; ēī lēl kī ū ok'rā tan-durust pal'kau-hā.'  
*feast has-made-for-thee'; this for that he him healthy has-found-for-thee.'*  
 Tab ū barā gussā bhēl āūr ghar ne gēl. Ēī lēl okar  
*Then he very angry became and in-the-house not did-go. This for his*  
 bāp ap'nā bar'kā bētā-kē manābe lāgal. Tab ū ap'nā bāp-kē  
*father his elder son-to to-entreat began. Then he his father-to*  
 jawāb dēlak kī, 'dēkhā, ham ettā baras-sē tōhar sēbā kai-  
*answer gave that, 'see, I so-many years-from thy service have-*  
 liau-hā, āūr kahiau ne tōhar bāt kaṭ'liau-hā, āūr tū  
*rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou*  
 ham'rā kabiau ēk-ṭhō pāṭhi bhī ne dēlā, kī ham appan  
*to-me at-any-time a-single kid even not didst-give, that I my*  
 dōst-mōhib la-ka khaitaun. Lēkin ī bētā tōhar dhan lē-ka  
*friends having-taken might-eat-for-thee. But this son thy wealth taking*

<sup>1</sup> *I.e.*, a kind of *dativus commodi*. The meaning of the termination *au* is 'the feast was given to thy brother.'

kas<sup>a</sup>bi-paturiā-ke saṅg urā-del<sup>a</sup>kau-hā āṛ ū jakh<sup>a</sup>niā āel takh<sup>a</sup>niā  
*harlots-of with has-wasted-for-thee and he even-when came even-then*  
 ok<sup>a</sup>rā-lā bēs khāik kailā-hā.' Bāp ok<sup>a</sup>rā-sē kahāl<sup>a</sup>kai, 'bēṭā  
*him-for excellent feast thou-hast-made.' Father him-to said, 'O son*  
 tō sadā ham<sup>a</sup>rā-saṅg chhā, āṛ jē-kuchh hammar hai, sē sab tōhar  
*thou ever me-with art, and what-ever mine is, that all thine*  
 hau. Magar khūśi-kar<sup>a</sup>nā wājib hai, kiak-ke ī tōhar bhāi  
*is-to-thee. But merry-making proper is, because-that this thy brother*  
 maral chhalau, sē pher jīlau-hā; herā-gēl chhalau, sē  
*dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he*  
 pher mil<sup>a</sup>lau-hā.'  
*gain found-is-for-thee.'*

### STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahi is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *ī* for *i* and of *u* for *ū*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *wo*, and that *s* is always written *ś*.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARI.

## MAGAHĪ DIALECT.

## (GAYA DISTRICT.)

## SPECIMEN I.

एक आदमी के दु गो बेटा हथीन । उनकूहीं में से छोटका अपन बाप से कहक के ए बाबुजी गोहन यीज वगुस में से जे हमन बप्पना हो है से हमना दे द । एव ज अपन सब यीज वगुस उनकूहीं दुनों में बाँट देक । देन दीन बीते ना पौक के छोटका बेटका अपन सब यीज बटोन सटोन के कोरि बड़ो दुन देस में यगो गेठ । दुआँ जा के अपन सब पुंजी कुयाही में जोशान कर देक । आउ जब सब गवाँ युक्त एव ज देस में बड़ो नानी अकाम पड़ठ आउ ओकना दीकसीक होए ठगठर । एव दुआँ के एगो नहरश्वा होआँ जा के नहे ठगठ । ज ओकना अपन बाप में सुअन अनावे ठा पेठौकर । आउ ज सुअनीअन के बाए ब्राठा मुसा से अपन पेठ नजे ठा नी ठीक हठ बाको कोरि ओकना ना दे हठर । जब ओकना बुहाए ठगठर एव कहक के हमन बाप के कैगी नौकन याकन हथ जोनका हंठुआमन बाए के हसन जे अनका अनका के दे हथ । आउ हम नुपेँ मन हो । अब छ के अपन बाप हीं जाएव आउ उनका से कहव के ए बाबुजी हम नगवान नीनी आउ गोहना नीनी बड़ा पाप कैठी । आउ अब हम गोहन बेटा कहवे पुकुन ना हो । तुं हमना अपन एगो मणुना नीअन नय । वस ज उठठ आउ अपन बाप होआँ गेठ । जयनी ओकना पहुंये ठा कुछ दुन बाकीए हठर के ओकन वप्पा ओकना देखठकर । ज देख के ओकना बड़ा मोह ठगठर । अउ दउठ के ओकना गठा से माठठर आउ युमे याटे ठगठर । एव बेटका ओकना से कहठकर के ए बाबुजी हम नगवान नीनी आउ गोहना नीनी बड़ा पाप कैठी आउ हम गोहन बेटा कहवे पुकुन ना हो । बाकी ओकन वप्पा अपन नौकनवन से कहठकर के धुव वेश वेश दुगा ठाकी आउ एकना पेन्हावहीं आउ एकना हाथ में अंगुठी पेन्हा देहीं आउ जोड़ में गुना देहीं आउ हमनहीं धुव बागे पीते जाइ आउ धुसी कनी काहे के ३ बेटा हमन मन युक्त हठ आउ खेन के जोशठ है ३ मुठा गेठ हठ आउ अब खेन के मोठठ है । आउ ज सब धुसी मयावे ठगठन ॥

ओकन बड़का बेटका बाप में हठर आउ जब दुआँ से आ के बन नीनी पहुंयठ एव गोण आउ नाय सुनठक । एव एगो नौकन के वोठा के पुक्क के

६ सव का होश है । जे कलठकर के गोहन नाई ऐठथु है सेर से गोहन वाप  
 भान पीन कनरा हथु काहे के वेठा नीके सुप्पे घन अँथोन है । एव जे  
 प्योसीआ गोठ आउ नीगने ना गोठ । एव ओकन वप्पे वाहन नोकठ अँठर आउ समहारे  
 बुहावे ठगठर । एव जे अपन वाप से वोठठ के एगे वक्कन से हम गोहन सेवा  
 कनरा हो आउ कहीवो गोहन कहना से वाहन ना नहो । एरवो ऐगो पग्लु नी  
 ना. देठ के अपन श्रान दोस्न जाने प्युसी मयौगो हठ । वाको जरसहीं गोहन ६  
 वेठा अरठौ जे गोहन सव माठ-जाठ पगुनीअन में जीआन कन देठकौ गुं ओकना  
 ठा भान पीअन कैठ । एव ओकना से जे कलठकर के ए वेठा गुं गो हमना  
 सामने हनदम में नह है आउ जे कुछ हमन है से सव गो गोने हउ । हमरहीं के  
 उयीग है के प्युसी मयावो आउ आनद कनो काहे के गोन ६ नाई मन गोठउ हठ  
 जीठउ है गुठठ गोठउ हठ मोठठउ है ॥

[No. 18.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk ād'mi-kē dugō bēṭā hal'thin. Un'kanhī-mē-sē chhoṭ'kā apan  
*One man-of two sons were. Them-in-from the-younger his-own*  
 bāp-sē kah'lak ke, 'ē bābū-ji! tōhar chij-batus-mē-sē jē hamar  
*father-to said that, 'O father! thy property-in-from which my*  
 bakh'rā hō-hai sē ham'rā dē-dā.' Tab ū apan sab chij-batus un'kanhī  
*share may-be that me-to give.' Then he his-own all goods them*  
 dūnō-mē bāt-dēlak. Dhēr din bite nā paulak ke chhoṭ'kā  
*both-between dividing-gave. Many days to-pass not were-allowed that the-younger*  
 beṭ'wā apan sab chij baṭōr-saṭōr-ke kōi baṛī dūr dēs-mē chalal-gēl.  
*son his-own all things collecting a-certain very far country-into went-away.*  
 Huā jā-ke apan sab pūji kuchālī-mē jiān-kar-dēlak. Āu jab sab  
*There going his-own all fortune misconduct-in he-wasted-away. And when all*  
 gawā-chukal tab ū dēs-mē baṛī bhārī akāl paṛal; āu ok'rā dik-sik  
*he-had-lost then that country-in very heavy famine fell; and him-to trouble*  
 hōāi lag'lai. Tab huā-ke ēgō rah'waiyā hīā jā-kē rahe lagal. Ū ok'rā  
*to-be began. Then there-of one inhabitant near going to-live he-began. He him*  
 apan bādh-mē sūar charāwe-lā peṭhaul'kai. Āu ū suarian-ke khāe-wālā  
*his-own field-in swine feeding-for sent. And he swine-of eatable*  
 bhūsā-sē apan pēṭ bhare-lā bhī lilhka-hal; bākī kōi ok'rā nā dē-halai.  
*husks-with his-own belly to-fill also covet-did; but any-one him not was-giving.*  
 Jab ok'rā bujhāe lag'lai tab kah'lak ke, 'hamar bāp-ke kai-gō  
*When to-him understanding began then he-said that, 'my father-of several*  
 naukar-chākar hath, jin'kā hāṭhuā-man khāe-kē haīn jē an'kā an'kā-kē  
*servants are, with-whom abundant food-for-eating is which others others-to*  
 dē-hath; āu ham bhūkhē mara-hī. Ab uṭh-ke apan bāp hī  
*giving-are; and I hunger-from dying-am. Now arising my-own father near*  
 jāeb āu un'kā-sē kahab ke, "ē bābū-ji, ham Bhag'wān bhīrī  
*I-will-go and him-to I-will-say that, "O father, I God before*  
 āu toh'rā bhīrī baṛā pāp kaili, āu ab ham tōhar bēṭā kahāwe  
*and thee before great sin did, and now I thy son to-be-called*

jukur nã hi. Tũ ham'rā apan ěgō majūrā niar rakhā." Bas, ũ  
fit not am. Thou me thy-own one labourer like keep." Enough, he  
uṭhal āu apan bāp hĩã gēl. Jakhanō ok'rā pahūche-lā kuchh dūr  
arose and his-own father near went. When to-him to-reach some distance

bāki-ai halai ke okar bappā ok'rā dekhā'kai. Ū dēkh-ke ok'rā  
remaining-even was that his father him saw. He seeing him  
barā mōh lag'lai. Āu daur-ke ok'rā galā-sē mil'lai, āu chūme chāṭe  
great pity felt. And running his neck-with met, and to-kiss (and) lick  
lag'lai. Tab beṭ'wā ok'rā-sē kahal'kai ke, 'ē bābū-jī, ham Bhag'wān  
began. Then the-son him-to said that, 'O father, I God  
bhīrī āu toh'rā bhīrī barā pāp kailī, āu ham tōhar beṭā kahāwe  
before and thee before great sin have-done, and I thy son to-be-called  
jukur nã hi.' Bāki okar bappā apan nokar'wan-sē kahal'kai ke, 'khūb  
fit not am.' But his father his-own servants-to said that, 'very  
bēs bēs lūgā lāo āu ek'rā penhāwahī; āu ek'rā hāth-mē āguṭhī  
good good cloth bring and him put-on; and this-one hand-on ring  
penhā-dēhī, āu gōr-mē jūtā dēhī; āu ham'nhī khūb khātē-pītē-jāī, āu  
put-on, and feet-on shoes give; and we well may-eat-and-drink, and  
khusī karī; kāhe-kē i beṭā hamar mar chukal-hal, āu phen-ke jīal  
merriment make; because this son my dead been-had, and again alive  
hai; i bhulā-gēl-hal, āu ab phen-ke milal-hai.' Au ũ sab  
is; this-one lost-had-been, and now again found-is.' And they all  
khusī machāwe lag'lan.  
merriment to-make began.

Okar bar'kā beṭ'wā bādh-mē halai. Āu jab huā-sē ā-ke ghar  
His elder son field-in was. And when there-from coming house  
bhīrī pahūchal tab gīt āu nāch sun'lak. Tab ěgō naukār-kē bolā-ke  
near reached then song and dance he-heard. Then one servant calling  
puchh'lak ke, 'i sab kā hōit hai?' Ū kahal'kai ke tōhar bhāī  
asked that, 'this all what being is?' He said that thy brother  
āil'thū hai, sēi-se tōhar bāp khān-pian karait-bathū; kāhe-ke  
came(-for-thee)<sup>1</sup> is, therefore thy father a-feast doing-is(-for-thee)<sup>1</sup>; because  
beṭā nīkē sukhē ghar āil'thin-hai.' Tab ũ khisiā gēl āu  
the-son well (and) happy the-house-to come-is.' Then he angry became and  
bhit'rē nā gēl. Tab okar bappē bāhar nikal-āilai āu sam'jhāwe-bujhāwe  
inside not went. Then his father outside came-out and to-conciliate  
lag'lai. Tab ũ apan bāp-sē bōlal ke, 'ētē bachhar-sē ham tōhar  
began. Then he his-own father-to spoke that, 'so-many years-since I thy  
sēwā karait-hi āu kahiō tōhar kah'nā-sē bāhar nā rah'li, taiō  
service am-doing and ever-even thy saying-from out not lived, nevertheless

<sup>1</sup> This is to represent the force of the termination *thū*, instead of *thī*. It does not mean that the brother has come 'to thee,' but is a kind of *dativus commodi*, impossible to give accurately in English. The form in *thū* is used because it is 'thy brother,' who is come. So later on, the feast is not given 'in thy honour' but it is 'thy father' who has given it.



ēgō path<sup>a</sup>rū bhī nā .dēlā ke apan iār-dōst jōre khusī  
*one kid even not thou-gavest that my-own friends with merriment*  
 machautī-hal. Bāki jais<sup>a</sup>hī tōhar ī bēṭā ālāu jē tōhar sab māl-jāl  
*I-might-have-made. But as (even) thy this son came-for-thee who thy all property*  
 paturian-mē jīan-kar-del<sup>a</sup>kau tū ok<sup>a</sup>rā-lā khān-pīan kailā.<sup>1</sup> Tab ok<sup>a</sup>rā-sē  
*harlots-in wasted-for-thee thou him-for a-feast hast-done.* Then him-to  
 ū kahāl<sup>a</sup>kai ke, 'ē bēṭā, tū tō ham<sup>a</sup>rā sām<sup>a</sup>nē har dammē  
*he said that, 'O son, thou to-be-sure me before every moment-even*  
 raha-hai, āu jē-kuchh hamar hai sē sab tō tōrē hau.  
*livest, and whatever mine is that all to-be-sure thine-even is-to-thee.*  
 Ham<sup>a</sup>nhī-kē uchit hai ke khusī machāwī āu ānand  
*Us-to proper is that merriment we-may-raise and rejoicing*  
 karī; kāhe-ke, tōr ī bhāī mar gelau-hal, jīlau  
*we-may-make; because, thy this brother dead(-for-thee)<sup>1</sup> became, alive*  
 hai; bhūlal-gelau-bal, mil<sup>a</sup>lau hai.  
*is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'*

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

<sup>1</sup> These terminations are *au*, not *ai* because it is *thy* brother who was dead, etc.

[No. 19.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARI.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

## SPECIMEN II.

कोई जंगल में एगो सायु रह रहल, उन का नीची एगो नाजा मुठागे मुठागे जा पहुँचल, आउ सायु के देख के पावों ठागके वरु गेठन। सायु उनका पीआसठ जान के थोड़ा ऐसन जंगल के खुन प्याह ठा देठयोन, आउ पानी पीठा देठयोन। नाजा प्या के आउ पानी पी के बहुत प्युस मेठन, आउ ङुठा हवा में थोड़े बेन वैठठा से थकैनी नीकठ गेठन। एव नाजा सायु जी से हाथ जोड़ के पुच्छठन के महानाज हमना कुछ सीप्यावन के वाग कहों के जेकना से हमन कठेआन होए। सायु जी वोठठन के ई आनी वाग के श्राद नय, पहिठा ई के ननाएन सामी के नाम हन हम जपना, दुसन ई के सब जीव पन दैया नयना, तीसन ई के अनकन युक्त के छमा कनना, आउ यउठा ई के कनी कोई वाग के घमलुठ ना कनना। ई आनी वाग के जे केउ सायन कन है ओकना पन नगवान सदा प्युस रह हथ आउ अल्ल में ओकना वैकुण्ठ भीठ है। एकना सेव्राए एक वाग नाजा ठोठा के आउ नी है। उ ई है के देआव में पक्का रहे के यही। कनी केकनी प्यागोन से केकनी बीगाडे रथा वनावे के ना यही। ई सब वाग नाजा सुन के सायु जी के पावों पन गीन पनठन आउ कहठन के हमना गुं अपन येठा वना ठ। एव सायु जी कहठन के जा गुं देआव से नाज कन ग। देआव से 'नाज कनना जंगल में वैठ के गपसेआ कनना से भी बेस है। एगना में नाजा के सीपाहि पगुकी नाजा के प्योजते प्योजते हुआ पहुँच गेठन। एव सायु जी के पननाम कन के नाजा अपन गाँव में बुन ऐठन॥

[No. 19.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Kōi jaṅgal-mē ēgō sādḥū raha-halan. Un'kā bhīrī ēgō Rājā  
*A-certain forest-in one saint used-to-live. Him near one king*  
 bhulātē-bhulātē jā-pahūch'lan āu sādḥū-kē dekh-kē pāṭh lāg-ke baith-gēlan.  
*losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.*  
 Sādḥū un'kā piāsal jān-ke thōrā-aisan jaṅgal-ke phar khāe-lā del'thin,  
*The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,*  
 āu pānī pilā del'thin. Rājā khā-ke āu pānī pī-ke bahut khus  
*and water to-drink gave. The-king eating and water drinking very glad*  
 bhēlan, āu ṭhandhā' hawā-mē thōrē bēṛ baith'lā-sē thakainī  
*became, and cool air-in some time-(for) sitting-by weariness*  
 nikal-gelain. Tab Rājā sādḥū-jī-sē hāth jōr-ke puchh'lan  
*went-out (was-removed). Then the-king the-saint-to hand clasping asked*  
 ke, 'Mahārāj! ham'rā kuchh sikhāwan-ke bāt kahī, ke jek'rā-sē hamar  
*that, 'O-great-king! me some advice-of things say, that which-by my*  
 kaleān hōy.' Sādḥū-jī bol'lan ke, 'ī chārō bāt-ke iād rakhā.  
*welfare may-be.' The-saint spoke that, 'these four things memory keep.*  
 Pahilā ī ke, Narāyan sāmī-ke nām har dam jap'nā.  
*The-first this that, God' lord-of name every moment should-be-muttered.*  
 Dūsar ī ke, sab jīu par dayā rakh'nā. Tisar ī  
*The-second this that, all lives on compassion should-be-kept. The-third this*  
 ke, an-kar chūk-ke chhamā kar'nā. Āu chauṭhā ī ke, kabhī  
*that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever*  
 kōi bāt-ke ghamand nā-kar'nā. Ī chārō bāt-kē jē-keu sādhan-  
*any thing-of pride not-to-be-made. These four things who-ever brings-*  
 kara-hai, ok'rā par Bhag'wān sadā khus raha-hath. Āu ant-mē  
*into-practice, him on God always pleased is. And the-end-in*  
 ok'rā baikunṭh mila-hai. Ek'rā sewāy ēk bāt rājā-lōg-kē āu bhī hai.  
*him Heaven is-given. This besides one thing kings-for more also is.*  
 Ū ī hai ke, neāw-mē pakkā rahe-kē chāhī. Kabhī kek'rō  
*That this is that, justice-in firm to-remain is-proper. Ever anybody-of*

khātir sē kek'rō bigāre yā banāwe-kē nā' chāhī.' I sab  
*favour for anybody-of to-unmake or to-make not is-proper.* These all  
 bāt Rājā sun-ke sādhu-jī-ke pāo-par gir-par'lan, āu kah'lan ke,  
*things the-king hearing the-saint-of feet-on fell-down, and said that,*  
 'ham'rā tū apan chēlā banā-lā.' Tab sādhu-jī kah'lan ke, 'jā  
*'me thou thine-own disciple make.' Then the-saint said that, 'go*  
 tū, neāw-sē rāj-kara-gā. Neāw-sē rāj-kar'nā, jāngal-mē  
*thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in*  
 baiṭh-ke tapaseā-kar'nā-sē bhī bēs hai.' Et'nā-mē Rājā-ke  
*sitting to-practise-austerities-than even better is.' In-the-meantime the-king-of*  
 sipāhī patukī Rājā-kē khōj'tē-khōj'tē huā pahūch-gēlan. Tab sādhu-jī-kē  
*sepoys followers the-king-for searching there arrived. Then the-saint-to*  
 par'nām-kar-ke Rājā apan gāw-mē ghur-ailan.  
*bowing-down the-king his-own village-into returned.*

### FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithili spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kērī*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *kī*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is*; thus, *dēkhis*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamindārī cutchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.



[No. 20.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Gūhan Sinh,—Ē Gumāstā-jī, ap<sup>ne</sup>-sē ham kā kahī? Jag-Mōhan Sinh,  
*Gūhan Sinh,—O Agent-sir, you-to I what may-say? Jag-Mōhan Singh,*  
 Mōhan Rāy Gangā Lāl āur Pōkhan-ke khēt-ke pāni kāt-ke appan khēt-  
*Mōhan Rāy Gangā Lāl and Pōkhan-of field-of water having-cut his-own field-*  
*mē lē-gēlan. Sē hiahī sām<sup>ne</sup> hathū. Pūchh-lēhun. Ū-par gārāri bhi*  
*in took-away. He here before is(-for-you.) Ask-(him). That-on bund also*  
*bādh-del<sup>thi</sup>, āur nich<sup>lā</sup> khēt sabh paṭā-lel<sup>thi</sup>. Ab pāni āwe-kē daur*  
*he-constructed, and lower fields all levelled. Now water coming-for way*  
*na-hai. Ūpar-kā<sup>1</sup> sabh khētē tār<sup>2</sup> hō-gelai.*  
*not-is. Up-of all fields barren become-have.*

Gumāstā —Jag-Mōhan Sinh, i kā bāt hai?  
*The-Agent—Jag-Mōhan Singh, this what thing is?*

Jag-Mōhan Sinh,—Gūhan-Sinh-sē ēk chilim gājā-lā jhag<sup>ra</sup>  
*Jag-Mōhan Singh,—Gūhan-Singh-with one pipe-bowl (-of) gājā-for quarrel*  
*hō-gēl-hal, ap<sup>ne</sup> chal-ke dēkh-lā. Ham kahī gārāri bādh<sup>li</sup>-hē? Gārāri*  
*has-become, yourself going see. I where bund have-constructed? Bund*  
*bādh-ke tō Bhat<sup>nī</sup> Kahārin sabh pāni lē-gelain.<sup>3</sup>*  
*having-constructed to-be-sure Bhat<sup>nī</sup> water-bearer's-wife all water took-away.*

Gumāstā. — Gūhan Sinh chalā; khēt tō dek<sup>lāwā</sup>.  
*The-Agent.—Gūhan Singh come-along; the-field now show (me).*

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small *a* above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

<sup>1</sup> Note the force of *hathū*, instead of *hathī*.

<sup>2</sup> *kā* is an oblique form of *ke*, borrowed from Bhojpuri.

<sup>3</sup> This is a Maithili form.

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGARĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

ଉଦ୍ଦେଶ୍ୟ ଶୁଣି ହାତୁ ଶୁଣିବା ଅପେକ୍ଷା

କି ଗୁଣ ଶୁଣିବା ଗାଥା ବାରିଆ-ଗା

ଅପେକ୍ଷା ଶୁଣି ହାତୁ ଶୁଣିବା ଶୁଣିବା

କି ଅପେକ୍ଷା ଶୁଣିବା ଗାଥା ବାରିଆ-ଗା

ଉଦ୍ଦେଶ୍ୟ ଶୁଣିବା ହାତୁ ଶୁଣିବା ଶୁଣିବା

କି ଗୁଣ ଶୁଣିବା ଗାଥା ବାରିଆ-ଗା



[No. 21.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Jaba hama rahalũ, Sāsũ, laṛikā abodhawā,  
*When I was, O mother-in-law, a-girl without-sense,*

Ki taba-lē sahalũ tōhara batiā-rē-nā!  
*That so-long I-brooked thy words!*

Aba hama bhēlũ, Sāsũ, tarunī juaniā.  
*Now I have-become, O mother-in-law, tender youthful.*

Ki aba nā sahabō tōhara batiā-rē-nā!  
*That now not I-will-bear thy words!*

Ēka bēri sahabō, Sāsũ, dūi bēri sahabō.  
*One time I-will-bear, O mother-in-law, two times I-will-bear.*

Ki tisarē dharabō tōhara jhōṭiā-rē-nā!  
*That the-third-time I-will-catch-hold-of thy hair-topknot!*

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character:—

[No. 22.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

हे भाई हम का कहियो। भूठ डर के मारे अइसन डरइत हली कि जेकर हाल हम न कह सकियो। का भेल कि कलह जब हम सब पहार के किनारे किनारे बजार से अवइत हली तब पहार के उपरे बाघ बहुत जोर से गरजइत हल। हमनी सब ढेर आदमी हली कुछ डर न लगल। लेकिन आज ओही रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बेर अकेले गेली हल, जब पहार के जरी तर नदी आरा पहुँचली हेअ तब एक दम बड़ा खड़बड़ाहट बन में नदी तरफ सुनली हेअ जेह से मेजाज हमर सुध में न रहल। हम बुझली कि बाघ आगल और हमरा के धगलक। हमर हाथ में तरवार हल लेकिन अवसर न मिलल कि मेआन से बाहर निकाली। करेजा थरथराए लगल, डर के मारे हम कठुआ गेली। बाघ के बिना देखले बघचेँड़ी लग गेल। लेकिन थोरे देर के बाद जब हम ओने देखली तो का देखली कि एक बूढ़ा सौताल नदी के पानी जे पहार के उपरे से गिरइत हल मछरी मारे के बहइत हलै। उहाँ से जे पथर नीचे बिगइत हलै, सई बीसी हाथ नीचे खड़बड़ाइते अवइत हलइ। जब ई देखली तब जीव में साहस भेल। हम अपने से ई बात खेआल कर के अपन साहस पर हसइत ही॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

## TRANSLITERATION AND TRANSLATION.

Hē bhāi, ham kā kahiyō. Jhūṭh dar-ke-mārē aisan darāit  
*O brother, I what may-say-(to-you). False fear-through so afraid*  
 hali ki jēkar hāl ham na kah sakiyō.  
*I-was that of-which the-account I not say can-(to-you).*

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē  
*What was that yesterday when we all the-hill-of side-by-side*  
 bajār-sē awāit hali tab pahār-ke up'rē bāgh bahut jōr-sē  
*the-market-from coming were then the-hill-of on a-tiger great force-with*  
 gar'jāit hal. Ham'nī sab dhēr ād'mī hali kuchh dar na lagal, lēkin  
*roaring was. We all many men were any fear not was-felt, but*  
 āj ōhī rāstā-sē ham apan māmā-ke gāo-mē ṭhik  
*to-day that-very way-by I my-own maternal-uncle-of village-in just*  
 dū-pahar-ke bēr akēlē gēl-hal. Jab pahār-ke jari tar nadī-ārā  
*noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank*  
 pahūch'li-hēa, tab ēk-dam barā khar'barāhaṭ ban-mē nadi taraph  
*I-reached, then all-at-once great crash the-forest-in the-river toward*  
 sun'li-hēa, jeh-sē mijāj hamar sudh-mē na rahal. Ham bujh'li  
*I-heard, whereby temper my proper-state-in not remained. I thought*  
 ki bāgh āel aur ham'rā-kē dhaelak. Hamar hāth-mē tar'wār hal.  
*that the-tiger came and me caught. My hand-in a-sword was.*  
 Lēkin aw'sar na milal ki mēān-sē bāhar nikālī.

*But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.*  
 Karējā thar'tharāē lagal, dar-ke-mārē ham kaṭhuā-gēli.  
*The-heart to-tremble began, fear-through I like-a-wooden-block-became.*

Bāgh-kē binā dekh'lē bagh-chēri lag-gēl. Lēkin thōrē dēr-ke  
*The-tiger without seeing motionlessness seized (me). But little while-of*  
 bād jab ham ōne dekh'li tō kā dekh'li, ki ēk būr'hā Saūtāl  
*after when I that-side saw then what I-saw, that one old Santal*  
 nadī-ke pānī jē pahār ke up'rē-sē giraīt-hal machh'ri māre-kē  
*the-river-of water which the-hill of top-from falling-was fish killing-for*  
 banhāit halai. Uhā sē jē pathar nīchē bigaīt halai sēi  
*damming was. There from what stones downward throwing he-was those-very*

bisō      hāth      nichē      khar̥barāitē      awāit      halaĩ.      Jab      i  
*scores-of      cubits      downwards      crashing      coming      were.      When this*  
 dekh̥li      tab      jiw-mē      sāhas      bhēl.      Ham      ap̥ne-sē      i      bāt  
*I-saw      then      mind-in      courage      become.      I      in-my-own-mind      this thing*  
 kheāl-kar-ke      apan      sāhas      par      hasait̥-hi.  
*thinking      my-own      courage      on      am-laughing.*

Magahī is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gayā, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithilī forms have intruded, but they are easily recognised.

#### AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language, Part VI. South-Maithil-Māgadhi Dialect, of South Munger and the Bārḥ Subdivision of Patna.* Calcutta, 1886.

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Muṇḍā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahī is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahī, but is a form of Bhojpuri, although in the North of the area Magahī is spoken by 20,141 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahī, and that of the Southern, or Ranchi, plateau, a form of Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oṛiyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kalā, the main language is Oṛiyā.

In all these sub-plateau tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahi. We find pure Magahi spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau, and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again in Kharsawan, we find a corrupt Magahi spoken principally by Kurmīs, which, among other names, is usually called Kurmāli, a form of speech which we shall deal with presently. In the same District pure Magahi is spoken locally by some of the higher castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Muṇḍārī, there are spoken both Bengali and a dialect of Magahi, locally known as Pāch Parganiā or Tamariā, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kurmīs. To conclude, as will be shortly explained, the same corrupt Bengali-Magahi language is also spoken in the South-East of the Hazaribagh District, on the border of Manbhum, in the thānās of Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in the distant District of Malda. All this will be subsequently dealt with. Suffice it to say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker of Magahi, on the North and South, in its pure form, and on the East, mainly in a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahi is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kurmāli live side by side with speakers of Bengali, and in Singhbhum and its Native States, side by side with speakers of Oṛiyā, or, in the case of Eastern Sarai Kala, with some speakers of Oṛiyā, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in these bilingual Districts:—

## HAZARIBAGH.

	NUMBER OF SPEAKERS.
Magahi . . . . .	1,069,000
Kurmāli . . . . .	7,333
Muṇḍā and Dravidian Languages . . . . .	87,550
Other Languages . . . . .	438
TOTAL	1,164,321

## MANBHUM.

Bengali including Khariā Thār . . . . .	907,690
Kurmāli and Magahi <sup>1</sup> . . . . .	111,100
Muṇḍā and Dravidian Languages . . . . .	171,727
Other Languages . . . . .	2,811
TOTAL	1,193,328

<sup>1</sup> Pure Magahi is spoken by Zamindārs and Magahiya Brāhmins of Jharīa, Katras, and Nowagarh, but separate figures are not available

## RANCHI.

Magahi . . . . .	20,141	
Pāch Parganiā . . . . .	8,000	
Nagpuriā Bhojpuri . . . . .	297,585	
Bengali . . . . .	54,860	(principally spoken by Jains).
Mundā and Dravidian Languages . . . . .	731,946	
Other Languages . . . . .	16,353	
TOTAL . . . . .	1,128,885	

## SINGHBHUM.

Magahi . . . . .	25,867	
Bengali . . . . .	106,636	(in Dhalbhum).
Oṛiyā . . . . .	114,402	
Mundā and Dravidian Languages . . . . .	297,878	
Other Languages . . . . .	655	
TOTAL . . . . .	545,488	

## SARAI KALA.

Magahi . . . . .	34,815	
Bengali . . . . .	4,115	(immigrants from Dhalbhum).
Oṛiyā . . . . .	21,219	
Mundā Languages . . . . .	33,690	
TOTAL . . . . .	93,839	

## KHARSAWAN.

Magahi . . . . .	987	
Kurmālī . . . . .	2,957	
Oṛiyā . . . . .	8,867	
Mundā Languages . . . . .	22,659	
TOTAL . . . . .	35,470	

Before dealing with Kurmālī, I shall describe the purer form of Magahī, which is current South of the Ranchi Plateau. The two following specimens come from Singhbhum, and may be taken to represent the Magahī of that District, and of Sarai Kala and Kharsawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in *ōkar* for *ok'rā* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

[No. 23.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

## SPECIMEN I.

कोई अदमी के दू बेटा हलइ। ओकर में से छोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होव हइ से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। ढेर दिन नइ बितलइ कि छोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ी अकाल पड़लइ अवर ओकरा दुख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर ऊ ओकरा सूअर चरावे ला अपन खेत में पेटैलइ। अवर ऊ सुअरवन के खाल छिलकवन से अपन पेट भरे खोजलइ। से उ ओकरा कोउ नइ देलथीन। तब ओकर हीश भेलइ अवर ऊ कहलइ कि हमर बाप के केतना मजूरा के खा के भी उन्न हइ, अवर हम भूखे मर ही। हम उठव अवर अपन बाप भीरी जैवइ, अवर ओकरा कहबइ बप्पा परमेशर भीरी अवर तोर भीरू पाप करेली है। अब हम तोर बेटा कहावे लाइक नखी। हमरा तोर मजुरवन में से एक मजूर निअर रख ॥

## TRANSLITERATION.

Kōi ad<sup>a</sup>mī kē dū bēṭā halāi. Ōkar-mē-sē chhoṭ<sup>a</sup>kā apan bāp-sē kah<sup>a</sup>lai ki, 'ē bāp, dhan-daulat ke-jē hamar bakh<sup>a</sup>rā hōwa hai sē ham<sup>a</sup>rā dē dē.' Tab ū apan dhan-daulat bāṭ<sup>a</sup> delai. Dher din nāi bit<sup>a</sup>lai k' chhoṭ<sup>a</sup>kā bēṭā sab jamā kar<sup>a</sup>lai awar dūr dēs chal gelai. Awar ū huā<sup>a</sup> dhan-daulat luchai-mē urā delai. Awar jab ū sab urā chuk<sup>a</sup>lai tab huā<sup>a</sup> barī akāl par<sup>a</sup>lai, awar ōkar dukkh hōwe surū holai. Awar-ū ū dēs-ke ēk ad<sup>a</sup>mī-ke ihā jā-ke rahe lag<sup>a</sup>lai. Awar ū ok<sup>a</sup>rā sūar charāwe-lā apan khet-mē peṭhailai. Awar ū suar<sup>a</sup>wan-ke khāl chhilak<sup>a</sup>wan sē apan pēṭ bhare khoj<sup>a</sup>lai. Sē-u ok<sup>a</sup>rā keu nāi del<sup>a</sup>thin. Tab ōkar hōs bhelai, awar ū kah<sup>a</sup>lai ki, 'hamar bāp kē ket<sup>a</sup>nā majūrā-kē khā ke bhī ubra hai, awar ham bhūkhe mara hi. Ham uṭhab awar apan bāp bhīrī jaibaī, awar ok<sup>a</sup>rā kah<sup>a</sup>baī, "bappā Paramēsar bhīrī awar tōr bhīrū pāp kar<sup>a</sup>li hē; ab ham tor bēṭā kahāwe laik nakhi, ham<sup>a</sup>rā tōr majur<sup>a</sup>wan-mē-sē ēk majūr niar rakh."'

[No. 24.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHÂRĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

## SPECIMEN II.

A FABLE.

प्रगो सूम अपन सब धन-सम्पत् बेच के सोना किनलइ, अवर ओकरा ज गला के ईटा नियर बना के धरती में गाड़ के रोज ओकर पहरा दे हलइ। ओकर कोई पड़ोसिया ई भेद अटकर से बूझे पड़लइ, अवर ओकर घर सुन्ना पा के गड़ल सोनवा निकाल लेलइ। केतना रोज पीछे ज सूम ज ठाँव कोड़लइ। अवर खाली देख के रोए लगलइ। ओकर रोआई सुन के ओकर दोस्त मोहीम अइलथीन अवर ओकरा बुझा के कहे लगलथीन, ए-भाई, तू काहे खातिर सोच हे। जब लग सोनवा तोर पास हलउ, तब लग तू ओकर पहरादार छोड़ अवर कुछ तो नइ हलै। एइ से तू ज गड़हा-ठी में प्रगो पथर रख ले अवर ओकरे भुलाएल सोनवा बुझ लेहीं।

जे अदमी अपन धन के केकरो दुख विपद में नइ लगाव हइ, अवर न अपन जीव में खा हइ, ओकर धन अकारय हइ, अवर ज धन अइसने उड़ जा हइ ॥

## TRANSLITERATION AND TRANSLATION.

Egō sūm apan sab dhan-sampat bēch-ke sōnā kin'laī, awar  
*A-certain miser his-own all wealth-property having-sold gold bought, and*  
 ok'rā ū galā-ke īṭā niyar banā-ke dhar'ti-mē gār-ke  
*it he having-melted a-brick like having-made the-ground-in having-buried*  
 rōj ōkar pah'rā dē-halāī. Ōkar kōi paṛosiṃyā i bhēd  
*(every)-day of-it guarding used-to-give. Of-him a-certain neighbour this secret*  
 aṭ'kar-sē bujhe pailāī, awar ōkar ghar sunnā pā-ke gārāl son'wā  
*guess-by to-discover got, and his house empty having-found the-buried gold*  
 nikāl lelaī. Ket'nā rōj pichhē ū sūm ū ṭhāw kor'laī awar khālī  
*having-extracted took. Some days after that miser that place dug and empty*  
 dēkh-ke rōe lag'laī. Ōkar rōāi sun-ke ōkar dōst-mōhim aīl'thin,  
*having-seen to-weep began. His weeping having-heard his friends came,*  
 awar ok'rā bujhā-ke kahe lagal'thin, 'ē bhāī, tū kāhe khātir sōcha-hē?  
*and him having-advised to-say began, 'O brother, thou what for art-grieving?*  
 Jab-lag son'wā tōr pās halaū tab-lag tū ōkar pah'rādār chhōr  
*As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except*  
 awar kuchh tō nāi halē. Ēi-sē tū ū gār'hā-ṭhō-mē egō pathar  
*other anything indeed not wast. This-from thou that hole-indeed-in a stone*  
 rakh-lē, awar ok'rē bhulāel son'wā bujh-lēhī.  
*place-for-thyself, and it-indeed the-lost gold imagine.'*



Jē ad'mī apan dhan-kē kek'ro dukh bipad-mē nāi lagāwa-hai,  
*What man his-own wealth anyone's grief affliction-in not does-apply,*  
 awar na apan jiw-mē khā-hai, ōkar dhan akārath hai, awar ū dhan  
*and not his-own life-in does-eat, his wealth useless is, and that wealth*  
 aīsanē ur-jā-hai.  
*in-this-very-way flies-away.*

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### FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

## EASTERN MAGAHĪ.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripurīā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,<sup>1</sup> there is a tract in the Deogarh Sub-division of the Sonthal Parganas, in which both Maithilī and Bengali, besides various Muṇḍā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhum, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripurīā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.<sup>2</sup>

In Manbhum this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmīs of Bihar who spell their name differently, with a smooth,

<sup>1</sup> *Vide ante*, p. 95.

<sup>2</sup> To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhum. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day.

instead of a hard, *r*.<sup>1</sup> The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmīs in the area under consideration :—

Name of District or State.	Number of Kurmīs.
Manbhum . . . . .	226,034
Hazaribagh . . . . .	71,065
Ranchi and Palamau . . . . .	60,382
Singhbhum . . . . .	12,400
Orissa Tributary States . . . . .	39,989
Chota Nagpur Tributary States . . . . .	27,944
TOTAL . . . . .	437,814

These Kurmīs do not all speak corrupted Bihārī. Many of them speak Bengali and Oṛiyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadri Kōl. In the Orissa Tributary States, the Kurmīs nearly all talk Bengali, although living in an Oṛiyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum <sup>2</sup> . . . . .	Magahī, Magahiā, Korthā, Kur-māli Thār, Khattā, or Khattāhī.	111,100
Kharsawan State . . . . .	Kurmāli . . . . .	2,957
Hazaribagh . . . . .	Bengali . . . . .	7,333
Ranchi . . . . .	Pāch Parganiā or Tamariā . . . . .	8,000
Bamra State . . . . .	Sadri Kōl . . . . .	4,194
Mayurbhanja State . . . . .	Kurmāli . . . . .	280
Malda . . . . .	Hindī . . . . .	180,000
	TOTAL . . . . .	313,864

<sup>1</sup> See Journal of the Asiatic Society of Bengal, Vol. lxvii, 1898, Part III, pp. 110 and ff.

<sup>2</sup> These figures, however, include speakers of pure Magahī, who are Zamindars and Magahiya Brāhmans of Jharia, Katras, and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Karmāli dialect of Santālī, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahī' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmīs, and is locally known as Kurmāli Thār. The word 'Thār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Korthā, or, in the north-west of Manbhum as Khaṭṭā, or, in the west of the same district, as Khaṭṭāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum:—

**Pronunciation.**—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr<sup>a</sup>khiyā* and *gar<sup>a</sup>khiyā*, a shepherd; for *kōna*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhōj*, a feast, *bhaj*. So many others. The word *chhōṭō* (for *chhōṭa* in standard Bengali) is, however, pronounced *chhūṭu*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basi-ke*; *ker<sup>a</sup>lē āhā*, I have done; *keri-ke*, having done; *kh<sup>a</sup>enē*, at a time. So also *mādhē* for *madhyē*, in.

In the word *hēchhā*, for *ichchā*, a wish, *h* has been prefixed.

**Nouns.**—The pleonastic suffix, *tā*, *tāi* or *tāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāwā-tā*, the child; *bētā-tāy*, the son. Its genitive case is *tek*, as in *gharī-tek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-tā*, is used in the same sense, as in *ek-tā munis-kē dāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding.

The Genitive has several terminations, viz.—

- (1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.
- (2) *ē-kar*. This occurs only in *Bhagamānē-kar*, of God.
- (3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.
- (4) *kēr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *sūar-kēr*, of the hogs; *mīṭhāi-kēr*, of the sweetmeats.
- (5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *munis-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *gharī-t-ek*, of about twenty minutes; *bētā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards ; *ghārē*, in the house ; *hāthē*, on the hand ; *dakānē*, in the shop ; *bhūkkhē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *munis-gulā-kē*, to the servants ; *bābu-gulā-k*, of the Bābūs.

**Pronouns.**—The following forms occur:—

1st Person, *māy*, I ; *ma-kē*, to me ; *mar*, my, but *hāmar pash*, near me ; *hām'rā*, we ; *hām'rā-kē*, to us ; *hām'rā-kar*, of us.

2nd Person, *tāy*, thou ; *tar*, thy, but *tak'rē*, or *tarē*, *ēsan*, like thee.

3rd Person, *ū*, he ; *a-kē*, *ak'rā-ke*, him ; *akar*, *ak'rā*, his (the latter only once, agreeing with a nominative plural).

*Tēy*, *sē*, he ; *tā-khē* (sic) to him ; *tā-kar*, of him. *Tāk'rē* (*hātē*), (for the reason) of that. Similarly *ek'rē* (*hātē*), (for the reason) of this ; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *ehē*, this. *Kea* is anyone, and *kanha* is anything.

**The Verb.**—Singular and Plural are, as a rule, the same.

#### AUXILIARY VERBS, AND VERBS SUBSTANTIVE.

##### PRESENT—

(1) *āhā*, I am ; (2) *āhis*, thou art ; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is ; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Hek*, *hekek*, *hetek*, he becomes, he is going on.

##### PAST—

(1) *Helaō*, I was.

(3) *Hel*, *helek*, he was.

Also, (1) *rahā*, I was.

(3) *rahē*, *rehek*, he was.

##### OTHER FORMS—

*Haī-ke*, having become.

*Hēlēi*, *heli*, on becoming.

*Ak'bē keris*, thou doest existing, thou existest.

#### FINITE VERBS.

##### PRESENT TENSE.

1st Person, *lāgaō*, I seem ; *khāṭahā*, I labour.

2nd Person, *keris*, thou doest.

##### IMPERATIVE.

1st Person, *chālē*, let us come.

2nd Person, *dē*, give thou ; respectful, *rākhē*, keep ; inferior, *pindhāohāk*, put on ; *dehāk*, give.

##### PRESENT DEFINITE.

Only one instance occurs, in the curious form, *khāwāis-āhē*, he is feeding.

## IMPERFECT.

Only one instance, *bēche-kelaō*, I was selling.

## HABITUAL PAST.

*Pāotāk*, he (they) used to get; *pār<sup>a</sup>tāk*, he (they) used to be able.

## FUTURE.

*Pāyam*, I shall get; *kaham*, I shall say; *kerbēi*, we shall do; *debēi*, we shall give.

## PAST—

1st Person.—This occurs under three forms; viz.:—

(a) *Pāolaō*, I obtained; *keh<sup>a</sup>laō*, I said; *khuj<sup>a</sup>laō*, I demanded; *dekh<sup>a</sup>laō*, I saw; *lāg<sup>a</sup>laō*, I began; *tek<sup>a</sup>laō*, I obstructed.

(b) *Pāolēi*, I obtained; *delēi*, I gave.

(c) *Aṭāolāhan*, I reached; *śudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *āk*, as in *keh<sup>a</sup>lāk*, he said; *delāk*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rah<sup>a</sup>lāk*, he stayed; *ker<sup>a</sup>lāk*, he made; *pāolāk*, he obtained; *khāolāk*, he ate; *bāch<sup>a</sup>lāk*, he survived; *lāg<sup>a</sup>lāk*, they began; *śudhālāk*, he (they) enquired; *bujhāolāk*, he entreated; *urāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went.

Sometimes almost pure Bengali forms are used, as in *keh<sup>a</sup>lek*, he said; *kak<sup>a</sup>len*, he said.

PERFECT.—This is built on the Bihārī system.

1st Person.—(a) Transitive verbs, *ker<sup>a</sup>lē-āhā*, I have done; *kāṭ<sup>a</sup>lē-āhā*, I have disobeyed.

(b) Intransitive verbs, *maral-āhā*, I have died.

2nd Person.—Transitive verb, *delē-āhīs*, thou hast given.

3rd Person.—(a) Transitive verb, *ṭhān<sup>a</sup>lē-āhē*, he has considered; *ān<sup>a</sup>lē-āhē*, he has brought. Also *pāolē-āihōk*, he has got.

(b) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākhlē-rahē*, he appointed (a long time ago); another form is *mari rahē*, or *mari rehek*, he died (a long time ago). Before the auxiliary the final *l* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahā*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense: *keretēlia*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*bāṭi-ke*, having divided; *lēi-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kehi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dēi-delāk*, he gave; *dauri jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*delēi*, on giving; *hēlēi*, *heli*, on becoming.

OTHER FORMS are *ghurek bēra*, the hour of returning; *khābār*, of eating.

**Idiom —**

The Negative is *nehi* or *niki*.

Example of a Potential Verb,—*sirāolē pār"tāk*, they used to be able to finish.

Example of an Inceptive Verb,—*kere lāg"lāk*, they began to make.

Note the form *richek*, a little, a corruption of the Bihārī *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kurmālī of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools :—

[No. 25.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## EASTERN MAGAHĪ DIALECT.

## SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

এক লকের দুটা বেটা ছালিয়া রেহেক। তারাদের মইধে ছুটু বেটাটায় অকর বাপ্কে কেহলাক্।  
 যে বাপ্-হে হামরাকর দৌলতকর যে ময় হিঁসা পায়ম্ সে মকে দে। তখন তাকর বাপ্ আপন দৌলত  
 বাঁটিকে অকর হিঁসা দেই দেলাক্। থড়েক দিন বাদে ছুটু বেটা ছাওয়াটা আপন ধন দরিব লেইকে  
 বিদেশ গেল্। সে ঠিনে যাইকে উজবক্ হইকে সভে যুচাওলাক্। যভে খরুচা কেরিকে সভে  
 শিরাওলাক তভে অহে মুলুককের বেড়ি আকাল হেলেক। তাকরে খাতির অকর দুখ হেঁলেই ক্ষেণে সেই  
 মুলুককের এক বেড়ে ধানিনেক্ ঘারে রহলাক্। অহে ধনিট্টা অকরাকে টাইড়ে শূয়র চারাওলাই গোরথিয়া  
 রাখলে-রহে। অহেলায় গরথিয়া শূয়রকের খাবার চকা খাইকে আপন পেট ভরায়েক হিঁছা কেরলাক।  
 বিচকম তাখে কেয় কনহ নেহি দেলৈই। মনে মনে ঠানলে আহে মর বাপেক্ ঘারে কেতেক বেরছনিয়া  
 আহেক। অকরা মান্ধি এতিক বেরছন্ পাওতাক যে খাইকে নেহি শিরাওলে পারতাক্। আর ময়  
 ভুঁখে মরল্ আই। ময় বাপেক্ ঠাই যাইকে কহম্ বাপ্-হে ময় ভগমানেকর ঠাই আর তর ঠাই দব  
 কেরলে আই। তর বেটাক লাক ময় না লাগঁও। তয় মকে মুনিশ রাখৈ। তাকর বাদে উ আপন  
 বাপেক্ ঘার গেল্। অকর বাপ একে ফারাকলে দেখিকে বেড়ি দুখ পাওলাক্। অকর বাপ্ আপন ছাওয়া-  
 টাকে দেখিকে দৌড়ি যাইকে ঘেঁচায় ধরিকে চুমা খাওলাক। তখন অকর ছাওয়াটায় কেহলাক্, বাপ্-হে  
 তর ঠিনে আর ভগমানেক ঠিনে ময় গুণহাঁ কেরলে আই। তর বেটাক্ লাক্ ময় না লাগঁও। অকর বাপে  
 মুনিশগুলাকে কহলেন যে একে বেশ লুগা আনিকে পিঁধাওহাক্ আর অকর হাঁথে অংটি দেহাক্, গড়ে জুতা  
 দেহাক। আর চালৈ হামরা খাই পিকে মজা কেরবেই। মর এহে বেটাটা মরি রেহেক আর বাঁচলাক্;  
 হারাই গের রহে আর পাওলৈই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার বড় বেটাটা শেত গের রহে। সে যুরেক বেরা যখন ঘার পঁছচাপঁছচি হেল তেখনে  
 নাচ বাজনাংকর জাঁক শুনিকে একটা মুনিশকে ডাকিকে শুধাওলাক কিনা লায় এতেক নাচ বাজনা হেহেক  
 রে। মুনিশটাই কেহলেক তর ভাই আওল আহেক্, তাকরে হৈতে কুটুমকে খাওয়াইসাহে কেসে ন একে  
 ভালই ভালই পাওলে আই-হোক। একরে হৈতে অকর রাগ হেলেক, ঘারে নিহি গেল্। অকর বাপ্  
 তখন বাহরায় আসিকে আনেক আনেক বুঝাওলাক। তখন তেয় কেহলাক ময় এতনাদিন তর মুনিশেক  
 লেখে খাটই কখন ময় তর কাথা নেহি কাটলে আই মনেক তয় মকে একটা ছাগেছোয়া নিহি দেলে  
 আহিস যে পাঁচ ভাই মজা কেরেতেলিয়। তর যে বেটাটাই তহরে। এসন্ নাচনি লৈইকে তরে এসন ধন  
 দরিব উড়াওলাক্ সে যুরিকে পঁহচৎ না পঁহচতে তয় ভজ লাগাওলে। তখন অকর বাপ্ কেহলাক সভে  
 দিনত তয় হামর পষ অহবে কেরিস। সভে ধন দরিব তরে হেকেক। কিন্তুক এখন রিচেক মজা কেরে  
 হেতেক কেসেন তব এহে ভাইটা মরি রহে যুরিকে বাঁচল হারাই গের রহে যুরিকে পাওলাও ॥



[No. 25.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

## SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

Ek lakēr du-tā bēṭā chhāliā rehek. Tārādēr maīdhē chhuṭu bēṭā-tāy  
*One man-of two son children were. Of-them among (the)-younger son*  
 a-kar bāp-kē keh<sup>l</sup>āk jē, 'bāp-hē, hām<sup>a</sup>rā-kar daulat-kar jē mǎy hīsā  
*his father-to said that, 'father-O, our property-of what I share*  
 pāyam sē ma-kē dē.' Takhan tā-kar bāp āpan daulat bāṭi-ke  
*shall-get that me-to give.' Then his father own property dividing*  
 akar hīsā dēi-delāk. Tharek din bādē chhuṭu bēṭā chhāwā-tā āpan  
*his share made-over. A-few days after younger son child own*  
 dhan-darib lēi-ke bidēs gēl. Sē ṭhinē jāi-ke  
*property-(and)-things taking foreign-land went. (To)-that place going*  
 uj<sup>a</sup>bak hai-ke sabhē ghuchāolāk. Jabhē kharchā ker-ke sabhē  
*(a)-fool being all-(his-property) he-lost. When expenses making all*  
 śirāolāk, tabhē ahē muluk-kēr bēri ākāl helek. Tāk<sup>a</sup>rē khātir a-kar  
*he-finished, then that land-of great famine was. This for his*  
 dukh hēlēi kh'enē, sōi muluk-kēr ek bēre  
*distress of-being at-the-time, that land-of one great*  
 dhaninek ghārē rah<sup>a</sup>lāk. Ahē dhanin-tā ak<sup>a</sup>rā-kē ṭāirē sūar  
*wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine*  
 chārāo-lāi gor<sup>a</sup>khiyā rākh<sup>a</sup>lē-rahē. Ahē-lāy gar<sup>a</sup>khiyā sūar-kēr  
*feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of*  
 khābār chakā khāi-ke āpan pēt bharāyek hīchhā ker<sup>a</sup>lāk. Bich<sup>a</sup>kam  
*(the)-food-of husks eating own stomach filling-of wish he-made. But*  
 tā-khē kēa kanha nehi delēi manē-manē ṭhān<sup>a</sup>lē-āhē, 'mar  
*him-to any-one anything not on-giving in-(his)-mind he-thought, 'my*  
 bāpek ghārē ketek bē<sup>a</sup>huniyā āhek. Ak<sup>a</sup>rā mānshi  
*father's house-in how-many wages-earning-labourers are. His men*  
 etik bē<sup>a</sup>hun pāotāk jē khāi-ke nehi śirāolē  
*so-much wages-(in-food) used-to-get that eating not to-finish*  
 pār<sup>a</sup>tāk, ār mǎy bhūkhē maral āhā. Mǎy bāpek ṭhāi jāi-ke  
*they-used-to-be-able, and I (by)-hunger dying am. I father's near going*

kaham, "bāp-hē, mǎy Bhagamānē-kar thāi ār tar  
*will-say, "father-O, I God-of in-the-presence and of-thee*  
 thāi dash ker<sup>le</sup>-āhā. Tar bēṭāk lāk mǎy nā  
*in-the-presence sin committed-have. Thy son-of like I not*  
 lāgaō; tǎy ma-kē muniś rākḥē." 'Tā-kar bādē ū āpan  
*do-appear; thou me (thy)-servant keep."* 'This after he own  
 bāpek ghār gēl. A-kar bāp a-kē phārāk-lē dēkhi-ke bēri  
*father's house went. His father him a-distance-from seeing great*  
 dukh pāolāk; a-kar bāp āpan chhāwātā-kē dēkhi-ke dauri jāi-ke  
*sorrow felt; his father own child seeing running coming*  
 ghēchāy dhari-ke chumā khāolāk. Takhan a-kar chhāwā-ty keh<sup>le</sup>lāk,  
*neck holding kisses gave. Then his child said,*  
 'bāp-hē, tar thīnē ār Bhagamānek thīnē mǎy gun<sup>hā</sup>  
*'father-O, thy presence-in and God-of the-presence-in I sin*  
 ker<sup>le</sup>-āhā. Tar bēṭāk lāk mǎy nā lāgaō.' A-kar bāpē  
*committed-have. Thy son-of like I not do-appear.'* His father  
 muniś-gulā-kē kah<sup>le</sup>len jē, 'a-kē bēs lugā āni-ke pindhāohāk, ār  
*servants-to said that, 'him-to good cloth bringing cause-to-put-on, and*  
 a-kar hāthē angṭhi dēhāk, gaṛē jutā dēhāk, ār chālē hām<sup>rā</sup>  
*his hands-on rings give, legs-on shoes give, and come we*  
 khāi pi-ke majā ker<sup>bēi</sup>; mar ehē bēṭā-tā mari-rehek,  
*eating drinking merriment will-make; my this son died-had,*  
 ār bāch<sup>le</sup>lāk; hārāi gēr-rahē, ār pāolēi.' Et<sup>nā</sup>-tā kehi-ke  
*and revived; lost gone-had, and I-regained.'* This-much saying  
 majā kere lāg<sup>le</sup>lāk.  
*merriment doing they-began.*

Ahē lak-tār bara bēṭā-tā khēt gēr rahē. Sē ghurek  
*That man's elder son field gone had. He returning-of*  
 bēṛā jakhan ghār pāhuchā-pāhuchi hel tekh<sup>nē</sup> nāch-bāj<sup>nā</sup>-kar  
*at-the-time when house almost-reached was then dancing-and-music-of*  
 jāk śuni-ke, ek-tā muniś-kē ḍāki-ke śudhāolāk, 'kinā-lāy etek  
*splendour hearing, one servant calling asked, 'what-for this-much*  
 nāch bāj<sup>nā</sup> hehek-rē?' Muniś-tā-i keh<sup>le</sup>lek, 'tar bhāi  
*dance (and) play is-going-on-eh?' The-servant said, 'thy brother*  
 āol āhek. Tāk<sup>rē</sup> hātē kuṭum-kē khāwāis-āhē, kese na  
*come has. Of-that for relations he-is-feeding, why because*  
 a-kē bhālāi-bhālāi pāolē-āihōk.' Ek<sup>rē</sup> hātē a-kar rāg  
*him in-good-condition he-got-has.'* This for his anger  
 helek, ghārē nihi gēl. A-kar bāp takhan bāh<sup>rāy</sup> āsi-ke,  
*rose, house-in not did-go. His father then out coming,*  
 ānek-ānek bujhāolāk. Takhan tēy keh<sup>le</sup>lāk, 'mǎy et<sup>nā</sup>-din tar muniśek  
*a-good-deal entreated. Then he said, 'I so-many-days thy servant-of*

lōkhē khāt-ahā. Kakhna māy tar kāthā nehi kāt'lē-āhā, manek  
*like labour. Ever I thy words not disobeyed-have, even-then*  
 t̄āy ma-kē ek-tā chhāgē-chhōwā nihi delē-āhis jē pāch  
*thou me-to one goat-young not given-thou-hast that five*  
 bhāi majā keretēlia. Tar jē bēṭā-tā-i tah'rē ēsan,  
*brethren merriment would-have-made. Thy what the-son of-thee like,*  
 nāch'ni lēi-ke, tarē ēsan dhan-darib uṛāolāk, sē  
*dancing-girls taking, of-thee like property-(and)-things wasted, that*  
 ghuri-ke, pāl'chat-nā-pāhach'tē, t̄āy bhaj lāgāolē.  
*returning, immediately-on-reaching-(home), thou feast commencedest.'*  
 Takhan a-kar bāp keh'lāk, 'sabhē din-ta t̄āy hāmar pash  
*Then his father said, 'all days-while thou me with*  
 ah'bē keris. Sabhē dhan-darib tarē hekek; kintuk ekhan  
*living doest. The-whole property-(and)-things thine are; but now*  
 riehek majā kere hetek, kēsen tar ehē bhāi-tā mari rahē,  
*some merriment do should, why (because) thy this brother died had,*  
 ghuri-ke bāchal; hārāi gēr-rahē, ghuri-ke pāolaō.  
*again (has)-lived; lost gone-had, again I-got.'*

[No. 26.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

## STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

হজুর মঁয় দকানে বেসিকে মিঠাই বেচে হেলঁও। চারটা বাবু আইকে মিঠাইকের কেতেক দর শুধাও-  
লাক। মঁয় কেহলঁও সব জিনিসেক ত একদর নেখে। অহে বাবুগুলঁয় শুনিকে কেহলাক সতে দরিব  
মিলঁয়কে এক সের হামরাকে দেহাক। মঁয় এক সের মিঠাই দেলঁই আর আঠ আনা দাম খুজলঁও।  
তখন বাবুগুলঁাই কেহলাক্ যে হামরাকর সঁগে পয়সা নেখৎ। অহে লদি লা আহেক। উঁহা যাইকে দাম  
দেবঁই। মঁয় ভদরান মানুষ দেখিকে মঁয় কনহ নিহি কেহলঁও। ঢের খেন হেলি পয়সা নিহি দেলাক্  
দেখিকে মঁয় লদীতক্ গের রছঁ। যাইকে দেখলঁও লাটা সেঠিন্ নেখেই। ঢের ধুরলে থানঁাই থানঁাই  
দেখলঁও লাটা ঢের ধুর্ গেল আহেক্। তেখনে মঁয় পেছাঁই পেছাঁই দৌড়ে লাগলঁও। ঘড়িটেক্ বাদে  
মঁয় লাটাকে আঁটাওলাহন। আঁটাইকে লাহেক্ মাঁঝিটাকে বাবুগুলাক্ কাথা শুধাওলাহন। লা মাঁঝি  
কনহ নিহি কেহলাক। মঁয় তখন পানী নাভিকে লাটাকে টেকলঁও। তখন বাবু গুলঁয় লাহেক্ ভিতরলে  
বাহরায়কে মকেই চর কেরিকে গুল্ কেরলাক্ আর দুইটা বাবুইঁ কঁাড়ি ঘারলে একটা সিপাহি ডাকা কারা-  
ইকে আনলাক্। মঁয় সিপাহিকে সব কাথা খুলিকে কহি দেলঁই। সিপাহি মর কাথা নেহি শুনিকে  
গিরিপ্তান কেরিকে আঁনলে আহে। দহাই ধরমা অতার মঁয় নিহি চরি কেরলে আই। মঁয় বড়ি গরিব  
লক। মর কেউ নেখৎ বাবা সত্ বিচার্ করি দে। মর কনহ দষ নেখে॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## EASTERN MAGAHĪ DIALECT.

## SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

## STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, mǎy dakānē besi-ke miṭhāi bēche helaō. Chār-tā  
*Sir, I the-shop-in sitting sweetmeats selling was. Four*  
 Bābu āi-ke miṭhāi-kēr ketek dar śudhāolāk. Mǎy keh<sup>a</sup>laō, 'sab  
*Babus coming sweetmeats-of how-much price asked. I said, 'all*  
 jinisek ta ek-dar nēkhekh.' Ahē Bābu-gulāy śuni-ke keh<sup>a</sup>lāk,  
*things-of indeed same-price is-not.' Those Babus hearing said,*  
 'sabhē darib milāy-ke, ek sēr hām<sup>a</sup>rā-kē dehāk.' Mǎy ek sēr miṭhāi  
*'all things mixing, one seer us-to give.' I one seer sweetmeats*  
 delēi, ār āṭh ānā dām khuḷ<sup>a</sup>laō. Takhan Bābu-gulāi keh<sup>a</sup>lāk jē,  
*gave, and eight annas price asked. Then the-Babus said that,*  
 'hām<sup>a</sup>rā-kar sāgē pay<sup>a</sup>sā nēkhat. Ahē ladi lā āhek. Ūhā jāi-ke  
*'of-us with pice is-not. In-that river (a)-boat is. There going*  
 dām debēi.' Mǎy bhad<sup>a</sup>rān-mānush dēkhi-ke mǎy kanha nihi  
*price we-shall-give.' I gentlemen seeing I anything not*  
 keh<sup>a</sup>laō. Dhēr khen heli pay<sup>a</sup>sā nihi delāk dēkhi-ke mǎy ladi-tak  
*said. Long time having-been pice not gave seeing I the-river-up-to*  
 gēr-rahū; jāi-ke dekh<sup>a</sup>laō lā-tā sē-thin nēkhēi. Dhēr dhur-lē thānāi  
*went; going I-saw the-boat there is-not. Great distance-from discerning*  
 thānāi dekh<sup>a</sup>laō lā-tā dhēr dhur gēl āhek. Tekh<sup>a</sup>nē mǎy  
*discerning saw the-boat great distance gone has. Then I*  
 pechhāi pechhāi daure lāg<sup>a</sup>laō. Ghari-tek bādē mǎy lā-tā-kē  
*after after-(the-boat) running began. Twenty-minutes-of after I the-boat*  
 ātāo-lāhan. Āṭai-ke lāhek māḷhiṭā-kē Bābu-gulāk kāthā śudhāolāhan  
*reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.*  
 Lā-māḷhi kanha nihi keh<sup>a</sup>lāk. Mǎy takhan pāni nābhi-ke  
*The-boatman anything not said. I then (in-the)-water plunging*  
 lā-tā-kē tek<sup>a</sup>laō. Takhan Bābu-gulāy lāhek bhitar-lē bāh<sup>a</sup>rāy-ke,  
*the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,*  
 ma-kē-i char kerī-ke gul ker<sup>a</sup>lāk, ār dui-tā Bābu-ī phāṛi-ghār-lē  
*me-even thief calling noise made, and two Babus-also the-(police)-outpost-from*

ek-ṭā sipāhi ḍākā-kārāi-ke ān<sup>a</sup>lāk. Māy sipāhi-kē sab kāthā khuli-ke  
*a constable sending-for brought. I the-constable-to every word openly*  
 kahi-delēi. Sipāhi mar kāthā nehi śuni-ke giriptān-keri-ke ān<sup>a</sup>lē-āhē.  
*told. The-constable my words not listening-to arresting has-brought.*

Da-hāi, dharmā-atār, māy nihi chari keṛlē-āhā. Māy baṛi  
*Two-alases, incarnation-of-justice, I not theft have-committed. I-(am) very*  
 garib lak; mar kēū nēkhat, Bābā, sat bichār kari-dē, mar  
*poor man; mine anyone there-is-not, O-father, true justice do, mine*  
 kanha dash nēkhē.  
*any guilt (there)-is-not.*

### SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sad<sup>rī</sup> Kōl. As in the case of the Sadrī Korwā sub-dialect of Ohhattisgarhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kurmālī, but Sadrī Kōl does not agree so closely with this as it does with the Kurmālī Ṭhār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām<sup>a</sup>rē-mān*, we.

[No. 27.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

## SPECIMEN I.

SADRĪ KŌL.

(STATE BAMRA.)

Gōtē ād<sup>a</sup>mī-kēr dui-ṭhur bētā rahin. Unhā-lē chhōṭ bētā ō-kar  
*One man-of two sons were. Them-from the-younger son his*  
 bāp-kē kah<sup>a</sup>lāk, 'ē ābā, māl-jālar jīn bhāg mōr bhāg-mē  
*father-to said, 'O father, of-the-property what share my share-in*  
 girī, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purē  
*will-fall, that me-to give.' He his property having-divided gave. Many*  
 dīn nai jāilā chhōṭ bētā māl-jāl sōb-kē ek-ṭhin jamā-kar-khan  
*days not went the-younger son the-property all in-one-place having-collected*  
 bidēs gelāk. Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach  
*a-foreign-country went. There bad conduct-in all the-property spent*  
 kar-delāk : sab māl-jāl kharach kar-ke serāi-khan, ō dēs-mē  
*he-made : all the-property spent having-made having-completed, that country-in*  
 maharg holāk, āur ō bahūt dukh pālāk. Tābān utar-mē ō ō  
*a-famine became, and he much distress got. There after-in he that*  
 dēs-kar ek ād<sup>a</sup>mī-kar ghar-mē āsh<sup>a</sup>rā lelāk, āur ō ād<sup>a</sup>mī ō-kē  
*country-of a man-of house-in shelter took, and that man him*  
 dōin-mē suar charāi pāiṭhālā. Sē suar-mānē jōn tasu  
*fields-in swine to-feed sent. He the-swine (plural) what husks*  
 khāt-rahin, ō-kē khāi-kōr pēṭ purāi-kē man kar<sup>a</sup>lāk. Ō-kē  
*used-to-eat, those having-eaten his-belly filling-for mind made. Him-to*  
 ō kēhū delāin nāhin khāi-kē.  
*those anyone gave not eating-for.*



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## EASTERN MAGAHĪ DIALECT.

SADRĪ KŌL.

(STATE BAMRA.)

## SPECIMEN II.

Ek gāũ-mē budhā budhī dui jhan rah<sup>a</sup>len. Bahūt  
*One village-in an-old-man an-old-woman two persons were. Many*  
 ād<sup>a</sup>mī par-dēs jāi-ke kāmāi-khan lānat-hen. Sē-khanē  
*men foreign-country having-gone having-earned bringing-are. Then*  
 budhiā-kē hīsgā lāg<sup>a</sup>lāk. Tōb-lē budhī kah<sup>a</sup>lāk,  
*the-old-woman-to envy became-attached. Then the-old-woman said,*  
 ‘ē budhā, sabē-tō kāmāi-khan lānat-hen, hām<sup>a</sup>rē-man  
*‘O old-man, all-indeed having-earned bringing-are, we*  
 jāb.’ Kāndhē sab din sarag-kēr ek hātī dhān khāt-rahē, jē  
*will-go.’ Where all day heaven-of an elephant paddy used-to-eat, there*  
 budhā ogār<sup>a</sup>lāk. Hātī ālāk. Hātī khāt-rahē. Dhān  
*the-old-man watched. The-elephant came. The-elephant eating-was. Paddy*  
 khāi-khan jāāt-rahē sarag-pur. Tōb-lē budhā pōchh-mē  
*having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on*  
 dhar<sup>a</sup>lāk. Hātī budhā-kē lē-gelāk sarag-pur. Ūhā  
*seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There*  
 budhā bahūt kāmāi khālāk. Tōb-lē ō hātī-kēr pōchh-kē  
*the-old-man much having-earned ate. Then he the-elephant-of the-tail*  
 dhar<sup>a</sup>lāk, āu nichē ālāk, āur budhiā-kē kah<sup>a</sup>lāk, ‘Budhiā  
*seized, and down came, and the-old-woman-to said, ‘Old-woman*  
 dēkh, et<sup>a</sup>rā kāmāi-khan lāin-han.’ Tōb-lē budhiā dekh<sup>a</sup>lāk,  
*see, so-much having-earned I-have-brought.’ Then the-old-woman saw,*  
 aur ō-kar jiu bahūt ānand holāk. Budhiā kah<sup>a</sup>lāk, ‘mō-hō  
*and her soul very rejoiced became. The-old-woman said, ‘I-too*  
 jābō.’ Tōb-lē dōnō jhan gelāin, hātīr pōchh dhaīr-khan,  
*will-go.’ Then both persons went, the-elephant’s tail having-seized,*  
 sarag-pur. Ō-mānē ūhā khōb kāmāilāin khālāin. Tōb-lē  
*(to)-the-heaven-city. They there well earned ate. Then*  
 budhā bichār kar<sup>a</sup>lāk. Budhiā-kē kah<sup>a</sup>lāk. Tōb phēr  
*the-old-man consideration made. The-old-woman-to he-spoke. Then again*  
 budhā hātī-kēr pōchh-kē dhar-kēr gāũ-kēr ād<sup>a</sup>mī-kē  
*the-old-man the-elephant-of the-tail having-seized the-village-of men*

lēgek lāgin ālāk. Tōb gāũ-kēr ād'mi-kē pōchh'lāk, 'kāhō, bringing-of for came. When the-village-of men he-asked, 'well, ĩhā bhūkē marat-hān. Chalā, sarag-pur-mē bahūt dhān chāul here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice milat-hē. Ūhā-kēr tām̃bi bahūt baḍā hāi.' Tōb-lē sab gāũ-kēr ād'mi is-found. There-of the-seer very big is.' Then all the-village-of men bichār kar'lāin, āur budhā kē 'chalā, bhāi, jāba,' kah'lāin. consideration made, and the-old-man-to 'come, brother, we-will-go,' said.

Tōb-gē āur ō hāti-kē ogār'lāin, āur ō hāti-kēr Then and that elephant they-watched, and that elephant-of pōchh-mē budhā dhar'lāk. Phēr budhā-kēr pith-mē āur the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another ek jhān potār'lāk. Ō-kar pith-mē āur ek jhān potār'lāk. Phēr one person embraced. His back-on another one person embraced. Again āur ek jhān potār'lāk. Āesan gāũ-kēr sab ād'mi pot'rā-pot'rī another one person embraced. Thus the-village-of all the-men embracing-on-embracing halāin. Tōb-lē hāti upar-kē chal'lāk. Sarag-pur-kēr ādhā bāt became. Then the-elephant above-to started. The-heaven-city-of half way haĩ-khan, ek jhān pāchhē-kēr ād'mi puchh'lāk, 'haĩ-hō, budhā, having-become, one person behind-of a-man asked, 'well, old-man, et'rā dhūr lē-jāat-hi, jē ũhā ket'nā baḍ tām̃bi āhē?' so-much distance you-are-taking-(us), what there how big the-seer is?' Tōb-lē budhā ēk hāt-mē hāti-kēr pōchh-kē dhair-khan ek Then the-old-man one hand-in the-elephant-of the-tail having-held one hāt-mē tām̃bi-kē batālāk, 'et'nā baḍ tām̃bi āhē.' Tōb-lē phēr ek ād'mi hand-in the-seer explained, 'so big the-seer is.' Then again one man puchh'lāk, 'nāi sun'li-hō; ket'nā baḍ tām̃bi āhē-jē.' Tōb-lē budhā asked, 'not I-have-heard-you; how big the-seer is-what.' Then the-old-man dōnō hāt-kē chhōḍ-kar, 'et'nā baḍ tām̃bi āhē,' bol'lāk. Tōb-lē hāti both hand letting-go, 'so big the-seer is,' said. Then the-elephant sarag-pur chāil-gelāk; ād'mi sab paḍ-kar mar-gelāin. to-the-heaven-city went-away; the-men all having-fallen died.

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer<sup>1</sup> up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the seer up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the seer?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

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Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmalī Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmalī Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

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<sup>1</sup> In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the *seer*, the better for the purchaser.

[No. 29.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

এক লোকের দু'বেটা ছিল। তকরমে ছোট বেটা আপন বাপসে কহলই, এ বাপ চিজকে যে বখরা হাম্‌ পায়ের সে হামরা দেই দে। তকরমেসে চিজ ভাগ কর দেলেন। থোরনা দিনমে ছোট বেটা সমস্ত একসঙ্গ করকে দূর দেশ চলি গেলা আর সে জগন মে নাহক খরচ করকে সব চিজ আপন খোয় দেলক। সে সব চিজ খরচ করনে বাদ সে মুলুক মে ভারি আকাল ভেল ও সে দুখমে পড়ে লাগলা। তব সে খায়কে সে দেশের এক লোকের আশ্রয় লেলক। সে লোক তকরা আপন ক্ষেতে শুয়র চরনে পাঠাই দেলেন। পরে শুয়র যে ভুযা খাইতলখি সেই দেই সে পেট ভরতে খায়েস করলেক কিন্তু কেউ তকরা দিলেক না। পরে হোস ভেলে সে বাজকালক হাম্মার বাপকে কতে মাহিনাওয়ালা নকর খাহৎ ও বাঁচৎ হৎ আর হাম ইহাঁ ভুখে মরহি। হাম উঠকে আপন বাপ ইহাঁ যায়েব, তকরা কহবন বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হুজুর মে হাম তোহার বেটা যোগ্য নহি, হামরা এগো নকর বরাবর রাখ। তব উঠকে আপন বাপকে নজিক গেল। কিন্তু দূরসে তকরা বাপ দেখে পাওলক আর মায়া করকে দৌড়কে ঘেট্টামে ধরকে চুমা লেলক। বেটা তকরা কহলক এ বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হুজুর মে হাম তোহার বেটা যোগ্য নহি। মগর বাপ আপন নকর লোককে কহলক জলদি সবসে বেশ লুগা আনকে এনকো পিনহন, এসকা হাতমে আঙ্গটি ও গোড়মে জুতা পিনহায় দেহন; আর হামরিন খায় ও আনন্দ রহি; কারণ হামার এ বেটা মর গেল রহে বাঁচল হ্যায়, হেরাএল গেল রহে, মিলল হ্যায়। পরে সে সব আনন্দ করে লাগল ॥

আর তকর বড় বেটা ক্ষেতমে হোলক, সে আয়কে ঘরকে নজিক নাচ ও বাজনা শুনে পায়লক তখন সে এক নকরকে বোলায়কে পুছলক এসব কি। সে তকরা কহলক তোহার ভাই আএল হো আর তোহার বাপ ভোজ তৈয়ার করলে হ্যায়, কাহেনা সে তকরা নিরোগ দেহীমে পাওলক। কিন্তু সে খিসি-অয়লা, ভিতর যায় খুজলা না। তকর বাদমে ওকর বাপ বাহার আয়কে পরবোধ করে লাগলখিন। মগর সে জবাব করকে আপন বাপকে কহলই দেখ এতনা বচ্ছর ধরকে হাম তোহার সেবা করলেহি তোহার কোন বাত কখনি লজ্জন না করলি। তকরমে তৌএ কখন হামরা এগো ছাগরীকে বাচ্ছা নেহি দেলক যে হাম্মার দোস্তু লোককে সঙ্গে আনন্দ করি। মগর তোহার এ বেটা যে পাতুরিয়াকে সঙ্গ তোহার সম্পত বরবাদ করলেক সে যখন আয়লক তখন তকর লাগকে বড়া ভোজ তৈয়ার করলেক। মগর সে তকরা কহলক বেটা তুই সব দিন হামার সঙ্গ হ্যায় আর হামার যে কুছ হ্যায় সে সব তোহার। মগর খুসি ও আনন্দ করনা উচিত কারণ তোহার ই ভাই মর গেল রহে বাঁচল হ্যায় হেরাএল গেল রহে মিলল হ্যায় ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

So-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

Ēk lōkēr du bēṭā chhila. Takar-mē chhōṭ bēṭā āpan  
*One of-person two sons were. Them-of-among the-younger son his-own*  
 bāp-sē kah<sup>a</sup>lai, 'ē bāp, chij-ke jē bakh<sup>a</sup>rā hām pāeb, sē  
*father-to said, 'O father, property-of what share I will-get, that*  
 hām<sup>a</sup>rā dēi-dē. Takar-mē sē chij bhāg kar-delen. Thor<sup>a</sup>nā din-mē  
*to-me give. Thereupon he property division made. A-few days-in*  
 chhōṭ bēṭā samasta ēk-saṅg kar-ke dūr dēs chali-gēlā,  
*younger son whole together collected-having a-distant country went-away,*  
 ār sē-jagan-mē nāhak kharach kar-ke sab chij āpan  
*and that-place-in wanton expenses having-done all property his-own*  
 khōy-dēlak: sē sab chij kharach-kar<sup>a</sup>nē bād sē-muluk-mē bhāri  
*wasted: he all property expending after that-country-in a-severe*  
 ākāl bhēl, ō sē dukh-mē parē lāg<sup>a</sup>lā. Tab sē jāy-ke sē  
*famine occurred, and he distress-in to-fall began. Then he having-gone that*  
 dēsēr ēk lōkēr āsray lēlak. Sē lōk tak<sup>a</sup>rā āpan khētē  
*of-country a-certain of-man shelter took. That man him his-own on-field*  
 sūar char<sup>a</sup>nē pāṭhāi-delen. Parē sūar jē bhushā khāital<sup>a</sup>thi sēi  
*swine to-feed sent-off. Then swine which husks did-eat that*  
 dēi sē pēṭ bhar<sup>a</sup>tē khāes kar<sup>a</sup>lek, kintu keu tak<sup>a</sup>rā dilek nā.  
*with he belly to-fill wish did, but any-body to-him gave not.*  
 Parē hōs bhēlē, sē bāj-kālak, 'hāmār bāp-ke katē  
*Afterwards senses having-retuned, he said, 'my father-of how-many*  
 māhināwālā nakar khā-hat ō bācha-ō-hat ār hām ihā  
*hired servants eating-are and sparing-also-are and I here*  
 bhukhē mara-hi. Hām uṭh-ke āpan bāp-ihā jāeb.  
*with-hunger am-dying. I having-arisen my-own father-near will-go.*  
 Tak<sup>a</sup>rā kah<sup>a</sup>ban, "bāp, hām Bhag<sup>a</sup>wān ihā pāp kār<sup>a</sup>lē-hi, ō  
*To-him I-will-say, "father, I God near sin have-done, and*  
 tohār hujūr-mē. Hām tohār bēṭā jogg<sup>a</sup> na-hi; hām<sup>a</sup>rā ēgō nakar  
*thy presence-in. I thy son worthy am-not; me one servant*  
 barābar rāk<sup>a</sup>h." Tab uṭh-ke āpan bāp-ke najik gēl. Kintu  
*like keep." Then having-arisen own father-of near went. But*  
 dūr-sē tak<sup>a</sup>ra bāp dēkhe pāolak, ār māyā kar-ke daur-ke  
*distance-from him father to-see got, and compassion having-made running*

ghēchā-mē dhar-ke, chumā lēlak. Bētā tak<sup>a</sup>rā kah<sup>a</sup>lak, 'ē bāp, hām  
neck-on holding, a-kiss took. The-son to-him said, 'O father, I  
Bhag<sup>a</sup>wān ihā pāp kar<sup>a</sup>lē-hi, ō tōhar hujur-mē. Hām tōhar bētā  
God near sin have-done, and thy presence-in. I thy son  
jogg'a na-hi.' Magar bāp āpan nakar-lōk-kē kah<sup>a</sup>lak, 'jal<sup>a</sup>di  
worthy am-not.' But the-father his-own servant-people-to said, 'quickly  
sab-sē bes lugā ān-ke en-kō pin<sup>a</sup>han; es-kā hāt-mē āngtī  
all-than good clothes bringing this-(person)-to put-on; his hand-on ring  
ō gōr-mē jutā pinhāy-dehan; ār hām<sup>a</sup>rin khāy ō ānand rahi;  
and foot-on shoes put-on; and let-us feast and merry be;  
kāran hāmār ē bētā mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē,  
because my this son had-died, revived-is; had-been-lost,  
milal-hai.' Parē sē-sab ānand karē lāgal.  
found-is.' Afterwards they-all rejoicing to-do began.

Ār takar barā bētā khēt-mē hōlak. Sē āy-ke ghar-ke najik,  
And his eldest son the-field-in was. He coming the-house-of near,  
nāch ō bāj'nā śune pāelak. Takhan sē ēk nakar-kē bolāy-ke  
dancing and music to-hear got. Then he one a-servant-to calling  
puchh<sup>a</sup>lak, 'ē sab ki?' sē tak<sup>a</sup>rā kah<sup>a</sup>lak, 'tōhar bhāi  
asked, 'this all what?' he to-him said, 'thy brother  
āel-hō ār tōhar bāp bhōj taiyār-kar<sup>a</sup>lē-hai, kāhenā sē  
come-is-(for-thee) and thy father a-feast has-made-ready, because he  
tak<sup>a</sup>rā nirōg dehī-mē pāolak.' Kintu sē khisiailā, bhitar jāy khuj<sup>a</sup>lā  
him sound body-in found.' But he got-angry, inside to-go sought  
nā. Takar bād-mē ō-kar bāp bāhār āy-ke par<sup>a</sup>bōdh kare  
not. Of-that after his father out coming remonstrating to-make  
lāgal<sup>a</sup>thin, magar sē jawāb kar-ke, āpan bāp-kē kah<sup>a</sup>lai, 'dēkh,  
began, but he answer making, his-own father-to said, 'see,  
et<sup>a</sup>nā bachchhar dhar-ke hām tōhar sēbā kar<sup>a</sup>lē-hi; tōhar kōna  
these-many years during I thy service have-done; thy any  
bāt kakh<sup>a</sup>ni laṅghan nā-kar<sup>a</sup>li; takar-mē tōe kakhan hām<sup>a</sup>rā ēgō  
word never disobedience I-did-not; but-still thou ever to-me one  
chhāg<sup>a</sup>ri-ke bāchchhā nēhi dēlak jē hāmār dōst-lōk-ke sāngē ānand  
goat-of young-one not gavest that my friends-of with rejoicing  
kari. Magar tōhar ē bētā jē pāturiyā-ke sāng tōhar  
I-may-make. But thy this son who harlots-of with thy  
sampat bar<sup>a</sup>bād kar<sup>a</sup>lek, sē jakhan ailak, takhan takar lāg-ke barā  
property wasting made, he when came, then him for great  
bhōj taiyār kar<sup>a</sup>lek.' Magar sē tak<sup>a</sup>rā kah<sup>a</sup>lak, 'bētā, tūi sab-din  
feast ready thou-madest.' But he to-him said, 'son, thou all-days  
hāmār sang hai, ār hāmār jē kuchh hai, sē sab tōhar.  
of-me with are, and my what anything is, that all (is)-thine.

Magar khusi ō ānand kar<sup>a</sup>nā uchit, karan tōhar i bhāi  
*But happiness and rejoicing making (is-)meet, because thy this brother*  
 mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē, milal hai.<sup>1</sup>  
*had-died, revived-is; had-been-lost, found is.*

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhīs and the well-to-do cultivating and trading castes speak the Sarākī form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarākī overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Muṇḍārī, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pāch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kurmālī Thār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an ō-sound is represented as elsewhere in Manbhum, by the letter অ *a*. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindī spectacles, and an ō-sound is represented by the letter ओ *ō*.

We also see signs of the influence of Sarākī Bengali<sup>1</sup> in the aspiration of words like *jhan* for *jan*, a person.

Instances of the representation of the ō-sound of the letter *a* occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rōhē* for *rahē*, he was; *kōhal* and *kahal*, to say; *kot<sup>a</sup>nā*, for *kat<sup>a</sup>nā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gē*.

As regards Pronouns, the word for 'I' is *mōē* or *maē*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekō* for 'I am,' which is a corruption of the Magahī *hikū*. We have also the form which was noted in Kurmālī Thār, viz., *āhō*, I am; *āhis*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *dētō-ē* he used to give; *mōrōtō-hō*, I am dying. The first person singular of the Future ends in *mū*, as in *kah<sup>a</sup>mū*, I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kair*, having done, and

<sup>1</sup> Vide ante, Vol. V, Part I., pp. 86 and ff.

many others. Similarly there is *saüḅ* for *sabū*, all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *üñh-kōhan* or *üñh-kahan*, having arisen. It will be remembered that in Sadri Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriā Bhojpuri. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriā, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriā. In classifying the dialect, I have followed the specimen, as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## EASTERN MAGAHĪ DIALECT.

PĀCH PARGANĪ OR TĀMARIĀ.

(RANCHI DISTRICT.)

कोनो एक आदमी केन दुसरो छुआ नोहे। तेकन माहने छोटा छुआटा आपन बाप के कोहक, बाप मएं वन केन जे हिंसा पातुं से मोके देउ। तेकन माहने ओकन बाप से वन हिंसा करन देउक। बहुत दिन ना होए केर छोटा छुआटा सउव वन जाया कोरन ठेउक, आन यूँ गाँव के यरठ गेउक। आन से वन के गहाँ कुकाम माहने उड़ाये देउक। आन जप्पन से सउव प्याय करन युकठक, गाँव प्युव आकाठ होउक, आन से बहुत करठ पाए ठागठक। जप्पन से सेर गाँव केन नहरअठ आदमी केन पासे रहठक। आन से आदमी तेके आपन टाँड़ि सुअरन यात्रायके परगय देउक। तेकन बाद से आदमी सुअरन जे घाँस प्याग रहे सेर घाँस प्यायकहन पेट मनानुं रखा कनठक। आन केउ तेके देगोए नहिं। तेकन बाद जेवि बुहे पाठक, से कहठक मोन बापकेन कोणना गठप ठेवैरआ याकन जणना प्याय केन दनकान तेकन ठेक वेशी पाएठा आन मोएं रहां नूप्पे मोनोतो हें। मोएं उरठ कोहन रहां ठेक मोन बापकेन पास जानुं, आन तेके कहनुं। बाप, मएं नगवान केन पासे आन नाउनकेन पासेज पाप करन आहो, आन मएं नाउन छुआ हेको कोर कोहन कहठ वेस ना ठागे। मोके नाउनकेन गठप पावरआ याकन नकन नापू। तेकन बाद से उरठ कहन आपन बापकेन पास गेउक। किन्तु से श्वातके नहए केर तेकन बाप तेके देखे पाए कहने कुरद जाय कहन टोढाय वरन कहन यूँ प्याठक। आन छुआ तेके कहठक बाप मएं नगवानकेन पासे आन गोन पासेज पाप करन आहो, आन मएं नाउनकेन छुआ हेको कोर कहन कोहठ वेस ना ठागे। किन्तु बाप आपन याकनगुठागे कहठक जे सउव ठेक वेस गुगा ठारन कहन एके पिनधावा, आन इकन हाथे अंगुठी आन गोठि जूना पिन्धाय देवा आन प्याय कहन हामने प्युसी होई। कानन मोन एहे छुआटा मोरन जाय रहे, से आउन वारय धुनठक हेजाय जाय रहे, पावठक। आन से सउव कोर प्युसी होय ठागठक॥

सेपन तेकन वड़ वेठा टाँड़ि रहे। से बाय कहन धनकेन पास पहुँचठक, आन नाय आन बाजना सुने के पाठक। कि एक हन याकन के ठारक कहन पुकठक ई सउव का। से तेके कहठक गोन मारि अथ बाहे आन गोन बाप बहुत आदमीकेन प्याय

કેન યીજ ખામા કરન આહે । કાનન તેકે વેસે પાઠક । કિન્નુ સે પિસાઠક ; મીનન  
 ખાયકે નાહિં માનઠક । સે તેહેં તેક્કન વાપ વાહિને ધાય કલન તેકે વુહાયકે ઠાઠક ।  
 સે ખવાવ દે કલન આપન વાપ કે કલઠક દેખિન ઇતિક વલન ઠેક મોં પોન સેધા  
 કરોનોંહિં ; પોન દુકુમ કોખનો નાર્ક કારઠ નોંહિં પાલકે નાઉન કીગિનકેન છુઆઝ  
 નાર્ક દેઠોં, જે મોન આપુસ કે ઠે કલન ખુસી કરી । કિન્નુ પોન દહે છુઆઠા ધાય  
 આહે જે છુઆઠા ! કસવીકેન સંગે પોન સઠવ યન ધાય ગુયાથ આહે પપ્પન નડે  
 તેક્કન ઠાઠિક વઢ્ઢન આદમીકેન પાએકેન યીજ ખામા કરન આહે । કિન્નુ સે તેકે  
 કલઠક વેઠા તેં સઠવ દિનેર મોન સંગે આલિસ આન મોન જે આહે સે સઠવ પોન ।  
 કિન્નુ નીહે કરેકે ડયિન, આન ખુસી હોઈ કાનન પોન દહે નાર્ક મોરન ખાય નહે  
 મેરન વાંચ્યા હે દેખાય ખાય નહે પાવઠક ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## EASTERN MAGAHĪ DIALECT.

## PĀCH PARGANIĀ OR TAMARIĀ.

## (RANCHI DISTRICT.)

Kōnō ēk ād<sup>a</sup>mī-kēr dui-tā chhuā rōhē. Tēkar māh<sup>a</sup>nē chhōt chhuā-tā  
*Certain a man-of two sons were. Them among the-younger son*  
 āpan bāp-kē kōh<sup>a</sup>lak, 'bāp, maē dhan-kēr jē hisā pāmū sē  
*his-own father-to said, 'father, I property-of which share will-get that*  
 mō-kē dēu.' Tēkar māh<sup>a</sup>nē ōkar bāp sē dhan hisā-kaīr dēlak. Bahut  
*me-to give.' Them-of among his father that property dividing gave. Many*  
 din nā hōt, kēi chhōt chhuā-tā saūb dhan jāmā-kōir-lēlak, ār  
*days not being, that the-younger son all property collected, and*  
 dhūr gāw-kē chaīl-gēlak. Ār sē dhan-kē tāhā kukām māh<sup>a</sup>nē  
*distant village-to went-away. And that property there evil-deeds in*  
 urāy-dēlak. Ār jakhan sē saūb kharach-kaīr-chuk<sup>a</sup>lak, gāwē khūb  
*wasted-away. And when that all he-had-spent, the-village-in great*  
 ākāl hōlak; ār sē bahut kast pāe lāg<sup>a</sup>lak. Takhan sē sēi  
*famine took-place; and he much trouble to-get began. Then he that-very*  
 gāw-kēr rahaiat ād<sup>a</sup>mī-kēr pāsē rah<sup>a</sup>lak. Ār sē ād<sup>a</sup>mī tē-kē āpan  
*village-of inhabitant man-of near lived. And that man him his-own*  
 tāirē suaīr chārāy-kē paithāy-dēlak. Tēkar bād sē ād<sup>a</sup>mī, suaīr  
*fields-in swine feeding-for sent-away. That after that man, swine*  
 jē ghās khāt-rahē, 'sēi ghās khāy-kahan pēt bharāmū,'  
*which grass used-to-eat, 'that-very grass having-eaten belly I-will-fill,'*  
 ichchhā kar<sup>a</sup>lak. Ār keu tē-kē dētō-ē nāhī. Tēkar bād jēbi  
*a-wish made. And any-one him-to used-to-give not. That after when*  
 būjhe-pār<sup>a</sup>lak, sē kah<sup>a</sup>lak, 'mōr bāp-kēr kot<sup>a</sup>nā talap-lewaiiā chākar  
*he-came-to-senses, he said, 'my father-of how-many pay-taking servants*  
 jat<sup>a</sup>nā khāy-kēr dar<sup>a</sup>kār tēkar lēk bēsi pāe-lā ār  
*as-much eating-for (is)-necessary that than more get and*  
 mōē ihā bhūkhē mōrōtō-hō. Mōē uith-kōhan  
*I here from-hunger am-dying. I arising*  
 ihā lēk mōr bāp-kēr pās jāmū, ār tē-kē kah<sup>a</sup>mū, "bāp,  
*here from my father-of near will-go, and him-to will-say, "father,*  
 maē Bhōg<sup>a</sup>wān-kēr pāsē ār rāur-kēr pāsē-ū pāp kaīr-āhō  
*I God-of near and you-of near-also sin have-done*  
 ār maē rāur chhuā hekō kōi-kōhan kahā bēs nā lāgē.  
*and I your son am anyone-to to-say good not does-appear.*

Mō-kē rāur-kēr talap-pāwaiā cḥēkar rakam rākhū." " Tēkar  
*Me you-of pay-getting servant like keep."* *That*  
 bād sē uith-kahan āpan bāp-kēr pās gēlak. Kintu sē  
*after he arising his-own father-of near went. But he*  
 phārākē rahat, kēi tē-kar bāp tē-kē dēkhe-pāc-kah<sup>nē</sup>  
*a-long-way-off was, that his father him having-been-able-to-see*  
 kuid-jāy-kahan tōtāy dhaīr-kahan chūm khālak. Ār chhuā tē-kē  
*running neck taking-hold-of a-kiss ate. And son him-to*  
 kah<sup>lak</sup>, 'bāp, maē Bhag<sup>wān</sup>-kēr pāse ār tōr pāsē-ū pāp  
*said, 'father, I God-of near and thy near-too sin*  
 kaīr-āhō, ār mōē rāur-kēr chhuā hekō kōi-kahan kōhal bēs  
*have-done, and I you-of son am any-one-to to-say good*  
 nā lāgē.' Kintu bāp āpan chākar-gulā-gē kah<sup>lak</sup> jē, 'saūb-lēk  
*not does-appear.' But the-father his-own servants-to said that, 'good-than*  
 bēs lugā lāin-kahan ē-kē pindhāwā, ār īkar hāthē āg<sup>thi</sup>  
*good cloth bringing this-one put-on, and this-one's hand-on ring*  
 ār gōrē jūtā pindhāy-dēwā; ār khāy-kahan hām<sup>rē</sup> khusī  
*and feet-on shoes put-on; and eating we happy*  
 hōi; karan mōr ēhē chhuā-tā mōir-jāy-rahē, sē āur bāich-ghur<sup>lak</sup>;  
*be; because my this son dead-was, he again returned-safe;*  
 hejāy jāy-rahē, pāw<sup>lak</sup>.' Ār sē saūb<sup>n</sup> kōi khusī hōy lāg<sup>lak</sup>.  
*lost was, is-found.' And that all men merry to-be began.*  
 Sēkhan tēkar bar bēṭā tāirē rahē. Sē āy-kahan ghar-kēr  
*At-that-time his elder son field-in was. He coming house-of*  
 pās pahūch<sup>lak</sup>, ār nāch ār bāj<sup>nā</sup> sune-kē pālak. Kī ēk  
*near approached, and dancing and music hear-to got. Then one*  
 jhan chākar-kē dāik-kahan puchh<sup>lak</sup>, 'I saūb kā?' Sē tē-kē  
*man servant calling he-asked, 'This all what(is)?' He him-to*  
 kah<sup>lak</sup>, 'Tōr bhāi āy-āhē, ār tōr bāp bahut ād<sup>mī</sup>-kēr  
*said, 'Thy brother is-come, and thy father many men-of*  
 khāy-kēr chīj jāmā-kaīr-āhē. Kāran tē-kē bēsē pālak.' Kintu  
*eating-for things has-collected. The-reason-(is) him well he-found.' But*  
 sē khisālak; bhītar jāy-kē nāhī mām<sup>lak</sup>. Sē-tēhē tēkar bāp  
*he grew-angry; inside to-go not wished. Therefore his father*  
 bāhirē āy-kahan tē-kē bujhāy-kē lāg<sup>lak</sup>. Sē jawāb dē-kahan āpan bāp-kē  
*outside coming him to-conciliate began. He answer giving his-own father-to*  
 kah<sup>lak</sup>, 'dēkhīn, ētik bachhar-lēk mōē tōr sēwā kārōtō-hō. Tōr hukum  
*said, 'see, so-many years-from I thy service am-doing, Thy orders*  
 kōkh<sup>nō</sup> nāi kait<sup>rōhō</sup>. Tahāū rāur chhīgīr-kēr chhuā-ū  
*never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even*  
 nāi dēlī, jē mōr āpus-kē lē-kahan khusī karī. Kintu tōr ēhē chhuā-tā  
*not gave, that my friends having-taken merry I-may-make. But thy this son*

āy-āhē, jē chhuā-tā kas<sup>a</sup>bī-kēr saṅgē tōr saūb dhan khāy-guchāy-āhē,  
*has-come, which son harlots-of company-in thy all fortune has-wasted,*  
 takhan raūrē tēkar lāgin bahut ād<sup>a</sup>mi-kēr khāe-kēr chij  
*at-that-time Your-Honour him for many men-of eating-of things*  
 jāmā-kaīr-ābī.' Kintu sē tē-kē kah<sup>a</sup>lak, 'bētā, taī saūb dinē-i mōr saṅgē  
*has-collected.' But he him-to said, 'son, thou all days-even me with*  
 āhis, ār mōr jē āhē sē saūb tōr. Kintu rījhē kare-kē uchit,  
*art, and mine whatever is that all thine. But merry to-make (is) proper,*  
 ār khusī hoī, kāran tōr ēhē bhāī mōir jāy-rahē, phēir bāich-āhe;  
*and glad let-us-be, because thy this brother dead was, again saved-is;*  
 hejāy jāy-rahe, pāw<sup>a</sup>lak.'  
*lost was, is-found.'*

It has been already pointed out<sup>1</sup> that nearly all the 40,000 Kurmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kurmīs have been returned as speaking a dialect named Kurumāli, which, on examination, turns out to be another instance of Eastern Magahī. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helēk*, is evidently a corruption of the Magahī *halaik*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helā*, while Bengali has possibly had a share in changing the final *aik* to *ēk*. On the whole the dialect agrees very closely with the Kurumāli Thār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *ah*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oṛiyā running hand and is printed in facsimile.

<sup>1</sup> Vide ante, p. 146.

[No. 31.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

ସ୍ତ୍ରୀ - ସ୍ତ୍ରୀମାନେ: ଗୁରୁମାନ ମାତାଙ୍କ ଚାକରୀକୁ କେଉଁ କାଳେ ଆସିଲା ?

ସ୍ତ୍ରୀ - ୭ ଦିନେ ଆସିଲା ।

ସ୍ତ୍ରୀ - କିମ୍ପାଇଲେ ମାତା ?

ସ୍ତ୍ରୀ - ସ୍ତ୍ରୀମାନେ ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ଆସିଲା କେଉଁ କାଳେ ?

ସ୍ତ୍ରୀ - ସ୍ତ୍ରୀମାନେ ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ଆସିଲା ।

ସ୍ତ୍ରୀ - ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ଆସିଲା ୩ ଦିନ ପରେ, ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ?

ସ୍ତ୍ରୀ - ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ଆସିଲା ୩ ଦିନ ପରେ, ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ?

ସ୍ତ୍ରୀ - ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ଆସିଲା ୩ ଦିନ ପରେ, ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ?

ସ୍ତ୍ରୀ - ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ଆସିଲା ୩ ଦିନ ପରେ, ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ?

ସ୍ତ୍ରୀ - ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ଆସିଲା ୩ ଦିନ ପରେ, ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ?

ସ୍ତ୍ରୀ - ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ଆସିଲା ୩ ଦିନ ପରେ, ଗୁରୁମାନଙ୍କ ଚାକରୀକୁ ?



୨୩୩ - ସାହୁଁ ଚାରି ଖଟ ଖୁଣ୍ଟିଆଁ ଗୁଣ୍ଡୁ ଗୁଣ୍ଡୁ

ଖୁଣ୍ଡୁ - ଚାଲି ଗଲେ ତୋର ଗୁଣ୍ଡୁ କି ନିଶ୍ଚଳ ?

ସାହୁ - ଚାଲୁଛନ୍ତି ଏହି ପ୍ରାଣୀ ଗୋଷୀ (୧) କୁମାରୀ (୨) ଶୁଭାଶ୍ରମୀ

(୩) ବାହୁଡ଼ି (୪) ଗାୟତ୍ରୀ ଏହିମାନେ ଗୁଣ୍ଡୁ ! ଶୁଭାଶ୍ରମୀ

ସାହୁ ଚାଲି ଖୁଣ୍ଡୁ ଗୁଣ୍ଡୁ, ପ୍ରାଣୀଗଣେ ପ୍ରାଣୀଗଣେ ପ୍ରାଣୀ

ପ୍ରାଣୀ ଗୋଷୀ ଗୁଣ୍ଡୁ ଗୋଷୀ ଗୁଣ୍ଡୁ ଗୋଷୀ ଗୁଣ୍ଡୁ ଗୁଣ୍ଡୁ ।

ଖୁଣ୍ଡୁ - ତୋଁ କି ଚାଲି ଚାଲି ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ କି ଗୋଷୀ ?

ସାହୁ - ସାହୁଁ କି ଚାଲି ପ୍ରାଣୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ।

ଖୁଣ୍ଡୁ - ଏହି (୩) ଖୁଣ୍ଡୁ ଗୋଷୀ ଗୋଷୀ ?

ସାହୁ - ଏହି (୩) ଖୁଣ୍ଡୁ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ।

ଖୁଣ୍ଡୁ - ଏହି ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ?

ସାହୁ - ଏହି ପ୍ରାଣୀ ଗୋଷୀ ଗୋଷୀ ଗୋଷୀ ।



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

## KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

Saōyāl (Sawāl),—Kurādiā Pra. Paṇḍupāl gāw-ek Jēnā Singh ekhyan kähā āhē?  
*Question,—Kurāḍihā Parganā Paṇḍupāl village-of Jēnā Singh now where is?*

Jawāb,—U ekhyan mari-gēlā-hē.

*Answer,—He now dead-gone-is.*

Sawāl,—Kēsau kari-ke mar<sup>a</sup>lā?

*Question,—How doing did-he-die?*

Jawāb,—Kurādiā Praganā Ās<sup>a</sup>kanda gāw-ek Budhu-rām Singh Jēnā Singh-kē

*Answer,—Kurāḍihā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh*  
 marāw<sup>a</sup>lē-āhēk akar thēngāy kari-ke.  
*has-caused-to-die his by-club doing.*

Sawāl,—Ketek thēngāy mār<sup>a</sup>lēk, ō kan-thinē thēngāy

*Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club*  
 māri mār<sup>a</sup>lēk?  
*striking did-he-kill (-him)?*

Jawāb,—Jēnā Singh-ek dehinā dhāri-k kār jāriī, ek thēngā mārāitē-ī.

*Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.*  
 Ahē-māirē-ī ahē-thinē jhārī-khas<sup>a</sup>lā.

*On-that-striking-merely in-that-place he-fell-down..*

Sawāl,—A-kē māri-hel-ek khyānē tāy āikhē dekh<sup>a</sup>lē-āhas ki nihī?

*Question,—Him of-being-beaten at-the-time you with-eye have-seen or not?*

Jawāb,—Hā, dekh<sup>a</sup>lē-āhā.

*Answer,—Yes, I-have-seen.*

Sawāl,—Ē ghat<sup>a</sup>nā kabē helēk, ō kati-khyānē?

*Question,—This occurrence when did-it-occur, and at-what-time?*

Jawāb,—Rāit ek-gharī-k samayē. Ati-khyānē āndhār. Ō ē

*Answer,—At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this*  
 ghat<sup>a</sup>nā gel-ek Rabi-bār chhārī-ke tēkar āgu-k Rabi-bār  
*occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday*  
 rāitē.

*at-night.*

Sawāl,—Jēnā Singh-kē Budhu-rāmē kinā-lāy mār<sup>a</sup>lēk?

*Question,—Jēnā Singh Budhu-rām for-what killed?*

Jawāb,—Jēnā Singh-ek bēṭi-kē mǎy gel-ek bachharē bihā kare-lāy sindur  
*Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermillion*  
 delē-rahēi. Ō Jēnā Singh-ek bēṭā Maṅg<sup>a</sup>lā Singh mar bahin Guni-k muṇḍā  
*had-given. And Jēnā Singh's son Manglā Singh my sister Guni's head*  
 sindur dē-rahēk. Kintu, Jēnā Singh-ek bēṭi-kē mar saṅgē bihā  
*vermillion had-given. But, Jēnā Singh's daughter of-me with (in)-marriage*  
 nihi dēitē, pañchāit helēk. Tēkar pechhaī, Jēnā Si. akar  
*not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh his*  
 bēṭi Pitēi-kē, Mitrapur bātē bihā dēl-ek-khyanē mar  
*daughter Pitēi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my*  
 guṅgu-k bēṭā-bhāi Budhu-rām Singh Jēnā Singh-kē mār<sup>a</sup>lēk.  
*elder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.*

Sawāl,—Jēnā Singh-kē jē mārī-helēk, ulā kan-ṭhinē?  
*Question,—Jēnā Singh when he-had-killed, that in-what-place?*

Jawāb,—Jēnā Singh Mitrapur-lē awēi-helā, ēsan-samayē Burhā-balaṅg nadi  
*Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balaṅg river*  
 pār-hei-ke, Budhu-rām Singh-ek sarisā bārī heī-ke, jē bāt rah<sup>a</sup>lēk,  
*having-crossed, Budhu-rām Singh's mustard field through, what path was,*  
 ahē bāt heī-ke āw-ek khyanē sarishā bārī pār-hei-ke,  
*that path along of-coming at-the-time the-mustard field having-crossed,*  
 ār ēk Budhiā Singh-ek khēt-kē pahāchaitē mār<sup>a</sup>lēk.  
*another one Budhiā Singh's field-to on-arriving he-struck(-him).*

Sawāl,—Taī ati-khyanē kinā karēi-helis?  
*Question,—You at-that-time what were-doing?*

Jawāb,—Māy ati-khyanē-kuhiī dāṇḍāi-rahā.  
*Answer,—I at-that-time was-standing.*

Sawāl,—Ār uṭhinē keu rah<sup>a</sup>lā ki nihī?  
*Question,—Other there any-one was or not?*

Jawāb,—Ahē-ṭhinē ēhē hājirā āsāmi : (1) Nachhaman Sing :  
*Answer,—At-that-place these present accused : (1) Lakshman Singh :*  
 (2) Ruhiā Sing : (3) Bānu Sing : (4) Pāṇḍu Sing : ēhē  
 (2) Ruhiā Singh : (3) Bānu Singh : (4) Pāṇḍu Singh : these  
 sab rah<sup>a</sup>lā. Kintu Khushālī Mājhi uṭhinē nihi rah<sup>a</sup>lā. Hamar  
*all were. But Khushālī Mājhi there not was. Me*  
 ṭhikalē dui kuṛi das hāt dhūri āsāmi Budhiā Singh-ek  
*from two score ten cubits in-distance accused Budhiā Singh's*  
 sarisha bārī rah<sup>a</sup>lā.  
*mustard field-in he-was.*

Sawāl,—Taī ki ār keu Jēnā Singh-kē mār<sup>a</sup>lē āki nihi?  
*Question,—You or other any-one Jēnā Singh beat or not?*

Jawāb,—Maī ki ār hājirā āsāmiraī kēha-ī nihī mār<sup>a</sup>lē-ābēk.  
*Answer,—I or other present accused-persons any-one-even not have-beaten.*

Sawāl,—Ēhē (ka)-chihnē-dēl ṭhēṅga kākar?  
*Question,—This ka-marked clu? whose?*

Jawāb,—Ehē (ka) chihñē-dēl      thēngā      Budhu-rām Singh-ēk.      Ehē-thēngāi  
*Answer,—This ka-marked      club      Budhu-rām Singh's.      With-this-club*  
 mār<sup>a</sup>lē-rahēk.  
*he-had-beaten.*

Sawāl,—Ehē maral muṇḍā      ō      maṭā chādar      ō      mālā      kākar hekēk ?  
*Question,—This dead head and coarse sheet and garland whose are ?*

Jawāb,—Ehē sab Jēnā Singh-ēk hekēk.

*Answer,—These all Jēnā Singh's are.*

### FREE TRANSLATION OF THE FOREGOING.

*Question.*—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurāḍihā ?

*Answer.*—He is now dead.

*Q.*—How did he die ?

*A.*—Budhu-rām Singh, of Āskanda in Parganā Kurāḍihā, clubbed him to death.

*Q.*—How many times did he strike him, and in what part of his body ?

*A.*—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

*Q.*—When he was struck, did you see it with your own eyes ?

*A.*—Yes. I saw it.

*Q.*—When did this take place, and at what hour ?

*A.*—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

*Q.*—Why did Budhu-rām kill Jēnā Singh ?

*A.*—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitēi.

*Q.*—Where did he kill Jēnā Singh ?

*A.*—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Burhā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

*Q.*—What were you doing at the time ?

*A.*—I was standing there.

*Q.*—Was anyone else there at the time ?

A.—The present accused persons were there, *viz.*, Lakshman Singh, Ruhiā Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājhi was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jēnā Singh?

A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter 'Ka'?

A.—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

Q.—Whose are this severed head, and this coarse sheet, and this wooden chaplet?

A.—They all belong to Jēnā Singh.

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It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmīs, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahī, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās, is Maithili, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithili-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindī or as Khonṭāi, and is principally spoken by people of the Chain, Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khonṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahī through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy<sup>a</sup>chhi*, it is, which is borrowed from the neighbouring Maithili of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Set.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## EASTERN MAGAHI DIALECT.

## KHONTAI SUB-DIALECT.

## (WEST OF DISTRICT MALDA.)

## SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। ছোট লড়কা আপন বাপকে কহলকই, বাবা, হামরা হিসসাকে গিরন্তি হামরা দে। তো বাপ্ দোনকে আপন গিরন্তি বাঁটি দেলকই। তো থোরা দিন বাদ্ ছোটো বেটা আপন জেতনা হলই সব হাত করিকে কোই দুর দেশ চলি গেলই। তাঁহামে লুচাপানা করিকে সব তহস্নস্ করি দেলকই। তব যব একদম্ ওকর হাত খালি হোলই তো ওই দেশে বড্ডা আকাল পরলই। আর উ বড়া মুস্কিল মে গিরলই। তব উ যাকর ওই দেশকে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া বিথানমে ওকরা আপন স্নয়র্ চড়াওলা ভেজকই। উহা উ স্নয়র্ খোয়কী ভুঁসিসে বড়া খুসী হোকে পেট্ ভরতিয়ই। ওঁর ওকরা কোই কুচ্ছু নহি দেতিয়ই। যব্ ওকর্ গেয়ান্ ভেলই তো আপনা আপনি বোলে লাগলই, হামর্ বাপকে ঘরকে কেন্দা চাকর পাইট আপনে খাতিয়াই আর পরকে বিলাতিয়াই, আর হাম্মা ভুঞ্জে মরেহি। হাম্মা উঠিকে বাপকে ভিরা যাকে ওকরা বোলে,—বাপ, হাম্মা সরগ ভিরা ও তোরা ভিরা পাপ্ করলিউ। আর হাম্মা তোরা বেটা কাহালানে লায়ক নহি হই। হাম্মা আপন রাখনি চাকর্ করি লে। তব্ উ উঠিকে আপন বাপ্ ভিরা আলই। লকিন উ বহু দূর রহতই, বাপ ওকরা দেখে পায়কে দৌড়কে লড়কাকে গলা ধরিকে চুম্মা খাবে লগলই। তব্ লড়কা বাপকে কহলকই—বাপ হাম্মা সরগ ভিরা ও তোর সামনে পাপ করলিয়ই, আর হাম্মা তোর লড়কা কহনে লায়ক নহি হই। লকিন বাপ্ আপন চাকর্কে কহলকই, আচ্ছা গোমাক্ আন ও একরা পরা দে। চল্ সব্ কোই খানাপিনা করি ও আনন্দ করি। কাহে কি হামরা এহি লড়কা মরি গেলা হলই, আর ফের বাচলই। এ হেরা গেলা হলই, আব পালিয়ই। তব্ সব্ কোই রং তামাসা করনে লগলই ॥

ইধর্ তো বড়া লড়কা খেৎমে হলই। যব ঘর্ আবে লগলই তো ঘরকে লগিজ্ আতে নাচনা গাওনা স্ননে পালকই। তো এক্ চাকর্কে ডাকিকে পুছকই ই সব্ কাহে হোয়ছি। চাকর্ কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই মোই, আপনা বাপ্ এক্ ভোজ্ দেলকেই। তো বড়া লড়কা বড়া রাগলই ও ঘর্ নাই সানালকই। তো বাপ্ বাহার্ আকর্ ওকরা বড়া ষিংগটা করনে লগলই। তো বড়া লড়কা বাপকে জবাব্ দেলকই—কি তাজ্জব, এতনা বচ্ছর হাম্মা তুমরা ঘরে খটলি ও কভি তুমরা ছকুম্ বাহার্ কাম্ না করলি, ও তব্ভি আপনে হামরা কব্ভি একঠো পাঁঠা ভি নহি দেলন্ যো হাম্মা আপনা সাগা কুটুম্ লেকে আন্দ্ কর্তিয়ই। আর তোর্ এই লড়কা তোর গরহস্তি খানগী কসবীসে তহস্নস করকও, লকিন্ উ আতেহি ওকর্ বাস্তে তু এক্ ভোজ্ দেয়লে। তব্ বাপ্ ওকরা কহলকই বেটা তু বরাবর্ হামরা সাঁত হাঁয়, হাম্মর যো কুছ্ সব্ তোর্হি হউ। ই মোনাসিব ইয়্ যো হামরা আন্দ্ হোঁ ও হাঁসিখুসি করোঁ। যো তোর্ ভাইয়া যো মর্ গেলা হলও, সো ফের বাঁচলও; যো হেরা গেলা হলও, ফের মিললও ॥

[No. 32.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

## SPECIMEN I.

*(Babu Radhesh Chandra Set, 1898.)*

Ēk janā-kē du bēṭā halai. Chhōṭā lar<sup>a</sup>kā āpan bāp-kē  
*One man-to two sons were. The-younger child his-own father-to*  
kahal<sup>a</sup>kaī, 'bābā, hām<sup>a</sup>rā hissā-ke girasti hām<sup>a</sup>rā dē.' Tō  
*said, 'father, my share-of household-property me give.' Then*  
bāp dōna-kē āpan girasti bāṭi del<sup>a</sup>kaī. Tō thōrā din  
*father both-to his-own household-property dividing gave. Then a-few days*  
bād chhōṭō bēṭā āpan jet<sup>a</sup>nā halai, sab hāt kari-ke  
*after the-younger son his-own what-ever was, all hand-(in) making*  
kōi dur dēs chali-gelai. Tāhā-mē luchchā-pānā kari-ke sab  
*some distant country went. There licentiousness making all*  
tahasnas kari-del<sup>a</sup>kaī. Tab jab ēk-dam ōkar hāt khāli hōlai tō  
*waste he-made-complete. Then when completely his hand empty was then*  
ōi dēs-mē baḍḍā ākāl par<sup>a</sup>lai, ār u baṛā muskil-mē gir<sup>a</sup>lai.  
*that country-in a-great famine fell, and he great difficulty-in fell.*  
Tab u jā-kar ōi dēs-ke kōi sahoriyā-kē mil<sup>a</sup>lai. Tō ōi  
*Then he going that country-of a-certain townsman-to met. Then that*  
sahoriyā bithān-mē ok<sup>a</sup>rā āpan suyar chaṛāolā bhej<sup>a</sup>kaī. Ūhā u suyar  
*townsman field-in him his swine to-tend sent. Then he swine's*  
khōy<sup>a</sup>kī bhūsi-sē baṛā khusī hō-ke pēt bhar<sup>a</sup>tiyāi; aur  
*food husk-with very glad being (his-)belly he-would-have-filled; and*  
ok<sup>a</sup>rā kōi kuchchhu nahi detiyāi. Jab ōkar geyān bhelai,  
*him-to any-one anything not used-to-give. When his senses became,*  
tō āp<sup>a</sup>nā-āp<sup>a</sup>ni bōle lāg<sup>a</sup>lai, 'hāmar bāp-ke ghar-ke kettā  
*then himself-to to-say he-begun, 'my father's house-of how-many*  
chākar-pāit āp<sup>a</sup>ne khātiyāi ār par-kē bilātiyāi, ār  
*servants themselves used-to-eat and others-to used-to-distribute, and*  
hāmmā bhukkhē mare-hi. Hāmmā uṭhi-ke bāp-ke bhirā jā-ke ok<sup>a</sup>rā  
*I with-hunger am-dying. I rising father's near going him*  
bōlō, "bāp, hāmmā sarag bhirā ō tōrā bhirā pāp  
*will-say, "Father, I heaven near and of-thee near sin*

kar<sup>a</sup>liu. Ār hāmmā tōrā bēṭā kābālānē lāyak nahi hai.  
*committed-for-thee. Any-more I thy son of-being-called fit not I-am.*  
 Hāmmā āpan rākh<sup>a</sup>ni chākar kari-lē.''' Tab u utṭhi-ke  
*Me thy retained servant having-made-keep.''' Then he rising*  
 āpan bāp bhirā ālai. Lakin u bahut dūr rah<sup>a</sup>taī, bāp  
*his-own father near came. But he very far remaining-even, the-father*  
 ok<sup>a</sup>rā dēkhe pāy-ke daup<sup>a</sup>-ke laṛ<sup>a</sup>kā-ke galā dhari-ke chummā khābe  
*him to-see obtaining running the-son's neck seizing kiss to-eat*  
 lag<sup>a</sup>lai. Tab laṛ<sup>a</sup>kā bāp-kē kahā<sup>a</sup>kaī, 'bāp, hāmmā swarag bhirā  
*began. Then the-son the-father-to said, 'father, I heaven near*  
 ō tōr sām<sup>a</sup>nē pāp kar<sup>a</sup>liyaī, ār hāmmā tōr laṛ<sup>a</sup>kā kah<sup>a</sup>nē  
*and of-thee before sin committed, any-more I thy son of-calling*  
 lāyak naī hā.' Lakin bāp āpan chākar-kē kahā<sup>a</sup>kaī, 'āchchhā pōsāk ān  
*fit not am.' But the-father his-own servants-to said, 'good clothes bring*  
 ō ek<sup>a</sup>rā parā dē. Chal, sab-kōi khānā-pinā-kari, ō ānand kari.  
*and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.*  
 Kāhe-ki hām<sup>a</sup>rā ehi laṛ<sup>a</sup>kā mari gelā-halaī, āb pher bāch<sup>a</sup>lai; ē hērā gelā-halaī,  
*Because my this son dying had-gone, now again survived; he lost had-been,*  
 āb pāliyaī.' Tab sab-kōi rang-tāmāsā kar<sup>a</sup>nē lag<sup>a</sup>lai.  
*now I-recovered-him.' Then all merriment to-make began.*

Idhar tō barā laṛ<sup>a</sup>kā khēt-mē halaī. Jab ghar ābe lag<sup>a</sup>lai,  
*On-this-side indeed the-elder son field-in was. When house-(to) to-come he-begun,*  
 tō ghar-ke lagi ātē nāch<sup>a</sup>nā gāonā sune pāl<sup>a</sup>kaī. Tō ek chākar-kē dāki-ke  
*then house-of near coming dancing singing to-hear he-got. Then one servant culping*  
 puchh<sup>a</sup>kaī, 'i sab kāhe hōy<sup>a</sup>chhi?' Chākar kahā<sup>a</sup>kaī, 'tōrā bhāi ālā-haī.  
*he-asked, 'this all why is-being-(done)?' The-servant said, 'thy brother has-come.*  
 Laṛ<sup>a</sup>kā bhālā-bhālaī-sē ālai, sōi āp<sup>a</sup>nā bāp ek bhōj del<sup>a</sup>kaī.' Tō  
*His-son well-and-safely returned, therefore Your-Honour's father one feast gave.' Then*  
 barā laṛ<sup>a</sup>kā barā rāg<sup>a</sup>lai, ō ghar naī sāl<sup>a</sup>kaī. Tō bāp bāhār ākar  
*the-elder son very angry-was, and house not entered. Then the-father out coming*  
 ok<sup>a</sup>rā barā ghīng<sup>a</sup>ti kar<sup>a</sup>nē lag<sup>a</sup>lai. Tō barā laṛ<sup>a</sup>kā bāp-kē jawāb del<sup>a</sup>kaī,  
*him much entreaty to-make began. Then the-elder son the-father-to reply gave,*  
 'Ki tājjab! et<sup>a</sup>nā bachchhar hāmmā tum<sup>a</sup>rā gharē khat<sup>a</sup>li, ō kabhi tum<sup>a</sup>rā  
*'How wonderful! so-many years I your house-in served, and ever thy*  
 hukum bāhār kām nā kar<sup>a</sup>li, ō tabbhi āp<sup>a</sup>ne hām<sup>a</sup>rā kabbbhi ek-thō pāṭhā bhi  
*order beyond work not did, and still Your-Honour me ever one kid even*  
 nahi dēlan, jō hāmmā āp<sup>a</sup>nā sāgā kuṭum lē-ke ānd kar<sup>a</sup>tiyaī. Ār tōr ēi  
*not gave, that I my friends relations taking joy might-make. And thy this*  
 laṛ<sup>a</sup>kā tōr gar<sup>a</sup>hasti khān<sup>a</sup>gi kas<sup>a</sup>bi-sē tahasnas kar<sup>a</sup>kao, lakin  
*son thy household-property harlots strumpets-with waste made-for-thee, but*  
 u ātē-hi ōkar wāstē tu ek bhōj dey<sup>a</sup>lē.' Tab bap ok<sup>a</sup>rā  
*he immediately-on-arriving his sake-for thou one feast gavest.' Then the-father him*

kahal<sup>a</sup>kaī, ‘bēṭā, tu barābar hām<sup>a</sup>rā sāt hāy, hāmmar jō kuchh sab  
*said, ‘son, thou always my company-in art, my which anything-(is) all*  
 tōr-hi haū. Ī monāsib hay jō hām<sup>a</sup>rā ānd hō ō hāsi-khusi karō.  
*thine-only is-to-thee. It proper is that we joyful become and merriment make.*

Jō tōr bhāiyā jō mar gelā-halaō, sō pher hāch<sup>a</sup>-laō; jō hērā  
*Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost*  
 gelā-halaō, pher mil<sup>a</sup>-laō.  
*had-been-for-thee, again was-recovered-for-thee.’*



[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

## SPECIMEN II.

*(Babu Radhesh Chandra Set, 1898.)*

এক বদ্‌রাগী গিরহস্ত বড়া মাস্ পিয়ার্ করতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আপ্লন বহ্কে ওই মাস্ রাঁধনে কহিকে বাহার্ গেলই। বহ্ ওকর্ বাত মানিকে মাস্ রাঁধিকে ভানসা ঘর্মে কোই বাসন্মে করিকে টাঁপিকে রক্খকই। লকিন্ দইবিসে এক কুত্তা ভানসা ঘর্ য়াকর্, ওই বাসন্কে মাস্ থা গেলই, থোরা স্ রহলই। বহ্ ওই জানিকে হাকাবাকি কুত্তাকে তো হাঁকা দেলকই। লকিন্ পুরুস্ আকর্ কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিটুঁর পুরুস্কে হাত সে বঁচনেকে বাস্তে ওকরা কুত্তাকে জুট্ঠা মাস্হি থাবে দেলকই। পুরুস্ মাস্ কাহে থোরা হোলই যব্ এই বাত পুছকই তো বহ্ জবাব দেলকই,—বাঁকি মাস্ লড়কা সলা থা গেলই। লড়কা বালা থা গেলই শুনিকে গিরহস্ত্ আর্ ভালা বুৰা কুছ্ নহি কহলকই ॥

লকিন্ ওই ঘর্মে এক্ চালাক্ বেটী লড়কা হালাই। উ স্ত্রুসে সর্ব বাত্ জানতিয়াই। মা বাপ্কে বোলি চালি স্ত্রুনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুত্তা মাস্ থা লেলকই ই বাত্ কহনা মুস্কিল, না কহলা ভি বেমনাসিব। বোললেসে মা মার্ খাতয়াই, না কহলে সে বাপ্ জুট্ঠা খাতয়াই ॥

[No. 33.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

## SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

Ēk bad-rāgi gir<sup>a</sup>hast baṛā mās piyār-kar<sup>a</sup>tiyāi. Ēk din pāṭhā-ke  
*One violent-tempered householder much meat liked. One day kid's*  
 mās kini āni-ke āppan bahu-kē ōi mās rādh<sup>a</sup>nē kahi-ke bāhār gelai. Bahu  
*meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife*  
 ōkar bāt māni-ke, mās rādh<sup>i</sup>-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke ḍhāpi-ke  
*his word respecting, meat cooking cook-room-in some dish-in placing covering*  
 rakkh<sup>a</sup>kai. Lakin daibi-sē ēk kuttā bhānsā-ghar jā-kar, ōi bāsan-ke mās  
*put. But fate-by one dog cook-room entering, that dish-of meat*  
 khā-gelai, thōrā sā rah<sup>a</sup>lai. Bahu ōi jāni-ke hākābāki kuttā-kē tō hākā-  
*ate-up, little only remained. The-wife that perceiving quickly the-dog then drove-*  
 del<sup>a</sup>kai. Lakin purus ā-kar ki kah<sup>a</sup>taī, ēi ḍar-mē kṣ<sup>a</sup>p<sup>a</sup>nē lag<sup>a</sup>lai.  
*away. But husband having-come what shall-she-say, this fear-at to-tremble she-begun.*  
 Ār kōi upāy nā dekh-kar niṭṭhur purus-ke hāt-sē bāch<sup>a</sup>nē-ke wāstē, ok<sup>a</sup>rā  
*Other any means not having-found cruel husband's hand-from to-be-saved for, him*  
 kuttā-ke juṭṭhā mās-hi khābē del<sup>a</sup>kai. Purus mās kāhe thōrā holai  
*the-dog's leanings meat-actually to-eat she-gave. The-husband meat why short became*  
 jab ēi bāt puchh<sup>a</sup>kai, tō bahu jāwāb del<sup>a</sup>kai, 'bāki mās laṛ<sup>a</sup>kā-bālā  
*when this word asked, then the-wife reply gave, 'the-remaining meat the-children*  
 khā-gelai.' Laṛ<sup>a</sup>kā-bālā khā-gelai suni-ke gir<sup>a</sup>hast ār bhālā burā kuchh nahi  
*ate-up.' Children ate-up hearing householder any-more good bad anything not*  
 kahal<sup>a</sup>kai.  
*said.*

Lakin ōi ghar-mē ēk chālāk bēṭi-laṛ<sup>a</sup>kā hālāi. U suru-sē sab  
*But that house-in one intelligent girl-child was. She the-beginning-from all*  
 bāt jān<sup>a</sup>tiyāi. Mā-bāp-ke bōli-chālī suni-ke, u manē manē-i  
*words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in*  
 sōch<sup>a</sup>tē lag<sup>a</sup>lai, 'āb ki kariyāi? Kuttā mās khā-lel<sup>a</sup>kai. I bāt kah<sup>a</sup>nā  
*to-think begun, 'now what shall-I-do? Dog meat ate-up. This word to-tell*  
 muskil; nā kah<sup>a</sup>lā-bhi bē-monāsib. Bol<sup>a</sup>lē-sē mā mār khāt<sup>a</sup>yāi,  
*(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,*  
 'na kah<sup>a</sup>lē-sē bāp juṭṭhā khāt<sup>a</sup>yāi.'  
*not from-telling (my)-father leavings will-eat.'*

## STANDARD BHOJPURĪ.

Standard Bhojpuri centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpuri is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, *viz.*, Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpuri similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpuri, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500<sup>1</sup> people returned from that district as speaking Bhojpuri, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpuri as follows:—

Name of District.	Number of people speaking Standard Bhojpuri.
Shahabad . . . . .	1,901,353
Palamau . . . . .	50,000
Saran . . . . .	1,000,000
Ballia . . . . .	903,940
Ghazipur (half) . . . . .	469,000
TOTAL	4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpuri dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpuri, the local authorities reported a separate sub-dialect spoken by 171 Kharwars, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpuri of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpuri-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long *e* and *o*.

<sup>1</sup> Revised figures.

[No. 34.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARI.

## SPECIMEN I.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

एक अदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जो धन में जे हमार हिस्सा होखे से बाँट दीं। तब ऊ दूनों के बाँट देलस। थोड़ा-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरच क' देलस तब ओह देस में बड़ा अकाल पड़ल। ओकरा बड़ा दुख होखे लागल। तब ऊ ओह देस का एक अदमी इहाँ जा के रहे लागल जे ओकरा के अपना खेत में सूअर चरावे खातिर भेज देलस। आउर ऊ आनन्द से ओही भूसी से आपन पेट भरित जे सूअर खात रहस। आउर ओकरा के केहू कुछ देत ना रहे। आउर जब ओकरा अपना बिचार में आइल त सूअर की कतना हमरा बाप का नोकर चाकर का रोटी खेला से बाँच जाला आ हम भूखे सूअर बानीं। हम उठब अपना बाप किहाँ जाइव आ कहव की ए बाबू-जो हम परमेसर का सोभा पाप कइलीं आ रौरी सोभा। हम एह जोग नैखीं जे राउर बेटा कहाई। हमरा के अपना नोकरन में राखीं। ऊ उठल अपना बाप किहाँ आइल। बाकी अबहीं थोड़े दूर रस्ता में अवत रहे की ओकर बाप देखलस। त छोटका के दौरल ओकरा के गला में लगा के चूमा लेवे लागल। लड़िका अपना बाप से कहलस की बाबू-जो हम इसवर का सनमुख पाप कइलीं आउर रौरी सोभा आउर अब फेर राउर बेटा कहावे जोग नैखीं। ओकर बाप अपना नोकरन से कहलस नीमन लूगा ले आर्व इनका के पेन्हार्व आ एक अंगुठी हाथ में आउर पनही गोड़ में पेन्हार्व हमनीका साथे खात जाई आनन्द करीं। काहे की हमरा बेटा मू गइल रहे आ फेर जीअल भूलाइल रहे आ मिल गइल। आउर उन्हीका आनन्द करे-लगले सँ ॥

ओकर बड़का भाई खेत में रहे। जैसे घर का नगीच आइल नाच राग सुनलस। एगो नोकर के बोला के पुछलस कि ई का होत बा। जबाब देलस की राउर भाई अइले हा। राउर बाप उनका के भोज देत बाड़े काहे की जीअत जागत आंगे देही नीके पहुँचले हा। ई सुन के खिसिया गइल। भीतर ना गइल। ओकर बाप बाहर आइल आ मिनती करे लागल। त जबाब में अपना बाप से कहलस की हाए अतना दिन राउर सेवा कैलीं ना रौरी बात के उलघने कैलीं। तेहू पर रौरी एगो पठरुओ ना देलीं जे अपना हितन का साथे आनन्द मनैतीं। बाकी जसहीं ई लड़िका राउर आइल जे सभ धन राउर पतुरिआ में उड़ा देलस रौरी ओकरा के भोज देलीं। तेह पर ओकरा के जबाब देलस की बेटा, तू सदई हमरा साथ बाई आउर जे कुछ हमरा पास बा से तोहरे ई। उचित ई की हमनीका आनन्द करीं आ खुस होईं एह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भुला गइल रहे आ फेर मिल गइल ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

## TRANSLITERATION AND TRANSLATION.

Ēk ad<sup>a</sup>mī-kā<sup>1</sup> dū bēṭā rahē. Chhot<sup>a</sup>kā ap<sup>a</sup>nā bāp-sē kah<sup>a</sup>las kī, ‘ē  
*One man-of two sons were. The-younger his-own father-to said that, ‘O*  
 bābū-jī, dhan-mē jē hamār hissā hōkhē sē bāṭ-dī.’ Tab ū dūnō.  
*father, property-in which my share may-be that dividing-give.’ Then he both-*  
 kē bāṭ-dēlas. Thōṛ-hī din-mē chhot<sup>a</sup>kā bēṭā sabh dhan baṭōr-ke  
*to dividing-gave. A-few-even days-in the-younger son all property collecting*  
 dūr dēs chal-gail. Uhā sabh dhan kuchāl-mē urā-dēlas. Jab  
*distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When*  
 sabh khar<sup>a</sup>ch-kā-dēlas, tab oh dēs-mē barā akāl paṛal. Ok<sup>a</sup>rā barā dukh  
*all he-had-spent, then that country-in great famine fell. To-him great trouble*  
 hōkhē lāgal. Tab ū oh dēs-kā ēk ad<sup>a</sup>mī ihā jā-ke rahe lāgal, jē  
*to-be began. Then he that country-of one man near going to-live began, who*  
 ok<sup>a</sup>rā-kē ap<sup>a</sup>nā khēt-mē sūar charāwe khātir bhēj-dēlas, āur ū ānand-sē  
*him his-own field-in swine feeding for sent-away, and he pleasure-with*  
 ōhī bhūsi-sē āpan pēt bharit jē sūar khāt-rahās,  
*those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,*  
 āur ok<sup>a</sup>rā-kē kēhu kuchh dēt-nā-rahē. Āur jab ok<sup>a</sup>rā ap<sup>a</sup>nā  
*and him-to any-body any-thing giving-not-was. And when to-him his-own*  
 bichār-mē āil ta sūjhal kī, ‘kat<sup>a</sup>nā ham<sup>a</sup>rā bāp-kā nōkar  
*consideration-in it-came then he-considered that, ‘how-much my father-of servants*  
 chākar-kā rōṭī-khailā-sē bāch-jā-lā, ā ham bhūkhē mūat-banī. Ham uṭhab  
*servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise*  
 ap<sup>a</sup>nā bāp kihā jāib ā kahab kī, “ē bābū-jī, ham Par<sup>a</sup>mēsār-kā  
*my-own father near will-go and will-say that, “O father; I God-of*  
 sōjhā pāp kaīlī ā raur-ō sōjhā. Ham eh jōg naikhī  
*before sin did and of-Your-Honour-too before. I of-this worth not-am*  
 jē raur bēṭā kahāī, ham<sup>a</sup>rā-kē ap<sup>a</sup>nā nok<sup>a</sup>ran-mē  
*that Your-Honour’s son I-may-be-called, me thy-own servants-among*  
 rākhī.” Ū uṭhal ap<sup>a</sup>nā bāp kihā āil; bākī ab<sup>a</sup>hī thōṛē-dūr  
*keep.” He arose his-own father near came; but yet a-little-distance-off*  
 rastā-mē aw<sup>a</sup>te-rahē kī ōkar bāp dekh<sup>a</sup>las. Ta chhohā-ke  
*way-in (he)-coming-was that his father saw-(him). Then being-compassionate*

<sup>1</sup> Here the signs of the genitive is in the oblique form because *bēṭā* is in the plural.

daural, ok<sup>a</sup>rā-kē galā-mē lagā-kē chūmā lēwe lagal. Larikā ap<sup>a</sup>nā  
*he-ran, him neck-in enfolding kisses to-take began. The-son his-own*  
 bāp-sē kah<sup>a</sup>las ki, 'bābū-ji, ham Is<sup>a</sup>war-kā san<sup>a</sup>mukh pāp kailī āur  
*father-to said that, 'father, I God-of before sin did and*  
 raur-ō sōjhā, āur ab pher rāur bēṭā kahāwe jōg  
*Your-Honour-too before, and now again Your-Honour's son to-be-called fit*  
 naikhī.' Ōkar bāp ap<sup>a</sup>nā nok<sup>a</sup>ran-sē kah<sup>a</sup>las, 'niman lūgā lē-āwā,  
*I-am-not.' His father his-own servants-to said, 'good clothes bring-out,*  
 in<sup>a</sup>kā-kē penhāwā, ā ēk āguṭhi hāth-mē āur pan<sup>a</sup>hi gōr-mē penhāwā;  
*him put-on, and one ring hand-on and shoes feet-on put;*  
 ham<sup>a</sup>nī-kā sāthē khāt-jāī, ānand karī, kāhe-ki hamār bēṭā  
*(let-)us together eat, merry make, because-that my son*  
 mū-gail-rahē ā pher jāī; bhulāil-rahē, ā mil-gail.' Aur  
*had-been-dead and again alive-became; had-been lost, and found-is.' And*  
 unh<sup>a</sup>nī-kā ānand karē lag<sup>a</sup>lē-sā.  
*they merry to-make began.*

Ōkar bar<sup>a</sup>kā bhāī khēt-mē rahē. Jaisē ghar-kā nagich āil nāch  
*His elder brother field-in was. As house-of near he-came dancing*  
 rāg sun<sup>a</sup>las. Ēgō nōkar-kē bolā-ke puchh<sup>a</sup>las ki, 'i kā hōt-bā?'  
*music he-heard. One servant calling he-asked that, 'this what is-being?'*  
 Jabāb dēlas ki, 'rāur bhāī ailē-hā. Rāur bāp un<sup>a</sup>kā-  
*Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-*  
 kē bhōj dēt-bārē kāhe-ki jāī jāgat āgē-dēhi  
*to feast is-giving because-that alive (and)-awake in-good-health*  
 nīkē pahūch<sup>a</sup>lē-hā.' Ī sun-ke khisiā-gail, bhitar nā gail.  
*safely he-has-arrived.' This hearing he-angry-became, inside not went.*  
 Ōkar bāp bāhar āil ā min<sup>a</sup>tī kare-lāgal. Ta jabāb-mē  
*His father outside came and to-entreat-(him) began. Then answer-in*  
 ap<sup>a</sup>nā bāp-sē kah<sup>a</sup>las ki, 'hāe, at<sup>a</sup>nā din rāur sēwā  
*his-own father-to he-said that, 'alas, so-many days Your-Honour's service*  
 kailī; nā raurā bāt-ke ulagh<sup>a</sup>nē kailī, tēhū par  
*I-did; not Your-Honour's words transgression-even I-did, that-too on*  
 rauā ēgō paṭh<sup>a</sup>ru-ō nā dēlī jē ap<sup>a</sup>nā hitan-kā sāthē  
*Your-Honour one kid-even not gave that my-own friends-of with*  
 ānand-manaitī. Bāki jas<sup>a</sup>hī i larikā rāur āil jē  
*I-might-have-rejoiced. But when-even this son of-Your-Honour came who*  
 sabh dhan rāur paturīā-mē urā-dēlas raurā ok<sup>a</sup>rā-kē  
*all fortune thy harlot-among squandered Your-Honour him-to*  
 bhōj dēlī.' Teh-par ok<sup>a</sup>rā-kē jabāb dēlas ki, 'bēṭā, tū sadai  
*feast gave.' There-upon him-to answer he-gave that, 'son, thou always*  
 ham<sup>a</sup>rā-sāth bārā, āur jē kuchh ham<sup>a</sup>rā pās bā sē tohar-ē hā.  
*me-with art, and what even me with is that thine-even is.*

Uchit hā kī ham'nikā ānand karī ā khus hōī, eh khātir kī  
*Proper is that we merry make and pleased be, this for that*  
 tohār bbāī mar-gail-rahē, āur pher jī-gail; bhulā-gail-rahē, ā  
*thy brother had-died, and again alive-became; had-been-lost, and*  
 pher mil-gail.'  
*again found-is.'*

[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

SPECIMEN II.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

बूजहार अजोध्या राय सा: नवादा बेन प्र: आरे ।

हम नवादा में मालिक हैं । मुदई मुदालेह के चिन्ही-ले । साबिक में मकान हमरे पट्टी में रहल हा । बटवारा भइला पर हमरे पट्टी में बा ॥

(स्नाल) । उस मकान से मुदई की कुछ सरोकार है ॥

(जवाब) कुकुओ ना । सुतरफा अगाड़ी ठोढ़ा से पावत रलीं हाँ । अब मुदई से पाई-ले । ठोढ़ा दू भाई रहे । एक के नाम ठोढ़ा दोसरा के दसई । भन्दू अगाड़ियो से नोकरी चाकरी करे जात रले हा । अबहूँ जा ले । बरिस दिन से बहरे रले हा । घर में दसई बहू के छोड़ गइल रले हा । अठारह ओनइस दिन भइल मकान पर गइल रले हा । मुदई गोबरी राय आ हम गोबरधन राय कीहाँ गइलीं । कहलीं की एकर मकान हँ छोड़ दीं । मुदालेह कहलस की ना छोड़ब । ओह मकान में मुदालेह के गोरू बँधा-ला । हमनोका कहला पर कहलस की जा जे मन में आवे, से करीह । हम ना छोड़ब ॥



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ij'hār	Ajōdhyā	Rāy	sā(kin)	Nawādā	Bēn	Pra(ganā)
<i>Deposition(-of)</i>	<i>Ajodhyā</i>	<i>Rāy</i>	<i>resident-of</i>	<i>Nawādā</i>	<i>Bēn</i>	<i>Parganā</i>
Ārē.						
Arrah.						
Ham	Nawādā-mē	mālik	haī.	Mudai	mudāleh-kē	chinhi-lē
<i>I</i>	<i>Nawādā-in</i>	<i>owner</i>	<i>am.</i>	<i>The-petitioner</i>	<i>accused</i>	<i>I-know.</i>
Sābik-mē	makān	ham'r-ē	paṭṭi-mē	rahal-hā.	Baṭwārā	bhaīlā-par
<i>Formerly</i>	<i>house</i>	<i>my-indeed</i>	<i>share-in</i>	<i>was.</i>	<i>Partition</i>	<i>occurring-on</i>
ham'rē	paṭṭi-mē	bā.				
<i>my-even</i>	<i>share-in</i>	<i>it-is.</i>				
(Swāl').—	Us	makān-sē	mudai-kō	kuchh	sarōkār	hai?
(Question).—	<i>That</i>	<i>house-with</i>	<i>the-petitioner-to</i>	<i>any</i>	<i>connection</i>	<i>is?</i>
(Jawāb).—	Kuchhu-ō	nā.	Mutar'phā	agārī	Dhōṛhā-sē	
(Answer).—	<i>Any-even</i>	<i>not.</i>	<i>Ground-rent</i>	<i>formerly</i>	<i>Dhōṛhā-from</i>	
pāwat	ralī-hā.	Ab	mudai-sē	pāi-lē.	Dhōṛhā	dū
<i>getting</i>	<i>I-was.</i>	<i>Now</i>	<i>the-petitioner-from</i>	<i>I-get.</i>	<i>Dhōṛhā</i>	<i>two</i>
bhāi	rahē,	ēk-ke	nām	Dhōṛhā,	dos'rā-ke	Dasai. Bhandū
<i>brothers</i>	<i>were,</i>	<i>one-of</i>	<i>name</i>	<i>Dhōṛhā,</i>	<i>the-other-of</i>	<i>Dasai. Bhandū</i>
agāriy-ō-sē	nok'rī-ohāk'rī	kare	jāt	ralē-hā.	Ab'hū	jā-lē.
<i>before-too-from</i>	<i>service</i>	<i>to-do</i>	<i>going</i>	<i>had-been.</i>	<i>Now-too</i>	<i>he-goes.</i>
Baris	din-sē	bah'rē	ralē-hā.	Ghar-mē	Dasai-bahu-kē	
<i>A-year</i>	<i>days-from</i>	<i>out</i>	<i>he-has-been.</i>	<i>House-in</i>	<i>Dasai's-wife</i>	
chhōṛ-gaīl-ralē-hā.	Aṭhārah	onaīs	din	bhaīl	makān-par	gaīl-ralē-hā.
<i>he-had-left.</i>	<i>Eighteen</i>	<i>nineteen</i>	<i>days</i>	<i>ago</i>	<i>house-to</i>	<i>he-had-gone.</i>
Mudai	Gob'rī	Rāy	ā	ham	Gōbardhan	Rāy kibā
<i>The-petitioner</i>	<i>Gobrī</i>	<i>Rāy</i>	<i>and</i>	<i>I</i>	<i>Gōbardhan</i>	<i>Rāy near</i>
gaīl;	kah'lī	kī,	'ēkar	makān	hā,	chhōṛ-dī.'
<i>went;</i>	<i>we-said</i>	<i>that,</i>	<i>'this-one's</i>	<i>house</i>	<i>is,</i>	<i>give-up.'</i>
						<i>Mudāleh</i>
						<i>The-accused</i>

<sup>1</sup> The questions put by the Court are in the Court-language,—Hindōstānī.

kah'las      kī,      'nā      chhōrab.'      Oh      makān-mē      mudāleh-ke  
 said      that,      'not      I-will-give-up.'      That      house-in      accused's  
 gōrū      bādhā-lā.      Ham'nī-kā      kah'lā-par      kah'las      kī,      'jā,      jē  
 cattle      is-tethered.      Our      saying-on      he-said      that,      'go,      which  
 man-mē      āwē      sē      karihā;      ham      nā      chhōrab.'  
 mind-in      comes      that      you-may-do;      I      not      will-give-up.'

### FREE TRANSLATION OF THE FOREGOING.

*Deposition of Ajōdhyā Rāy, of Nawādā Bēn, Pargana Ārē.*

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

*Question.*—Has the Complainant anything to do with that house?

*Answer.*—Nothing whatever. I used formerly to get the ground-rent for it from Dhōrhā Singh. Now I get it from the Complainant. Dhōrhā had a brother named Dasāi. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasāi's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobri Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpuri is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpuriā Bhojpuri which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpuri, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpuri are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap'nā*) *bābū-jī kīhā jāī*, I will go to my father. Instead of *kichhu*, we have *kichh*, anything. For 'he,' we have *uhā-kā*, with a plural *unhi*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāī*, I will go, and *kahī*, I will say, instead of *jāib*, *kahab*. The verb *hāwī*, I am,

becomes *haiwî*. So also *haiwâ*, you are, and *haiwê*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhojpuri, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dēkhlām*, Maithili *dekh'lah'*, Bhojpuri *dekh'lî*, all meaning 'I saw'. In Palamau, however, instead of *l* the characteristic letter is frequently *u*. Examples are *kaûî*, I committed; *pahûchuî*, I arrived; *bajhuî*, I understood; *takuî*, I looked; *dekhûî*, I saw; *rahuê*, he was, they were; *bhaûê*, it became; *gaûê*, he went. The following are third persons plural, mostly in the sense of the singular; *dihuan*, they gave; *laguan*, they began; *uṭhuan*, they rose; *rahuan*, they were; *dekhuan*, they saw; *kahuan*, they said; *puchhuan*, they asked; *chahuan*, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *dih'lî*, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *chah'lanî*, they wished; *kah'lanî*, they said; *chal'lanî*, they went; *kailanî*, they did; *lag'lanî*, they began; *gaïlanî*, they went; *aïlanî*, they came.

[No. 36.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

## SPECIMEN I.

कउनो अदिमी के दुइठे लरिका रहए। उन्हि में से छोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के बाँट दीं। तब उहाँका आपन धन बाँट दिहलीं। बहुत दिन ना बीतल की छोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि। जब उन्हि आपन कुल धन ओड़ा दिहुअन तब ज देस बड़ा सुखार परल और उन्हि गरीब भ गउए। तब उन्हि जा के ज देस के एक अदिमी कीहाँ रहे लगुअन। ज अदिमी उनका के अपना खेते सूअर चरावे के भेजलसि और जे बोकला सूअर खात रहए ओही से ज आपन पेट भरे चहलनि। केहु उनका के किछ ना देत रहए। जब उनका अकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी बाँचत-होई और हम भूखे मरतानी। हम उठ के आपन बाबू-जी कीहाँ जाई और उन्हे से कहीं की हे बाबू-जी हम सरग के उलटे और रावाँ निअरे पाप कउई प्रह से अब राउर लरिका कहावे जुकुर नइखीं। मो के अपना नोकरनि में से एकठे के बरीबर करीं। उन्हि उठुअन और अपना बाबू-जी का पास चललनि। मगर जब ज फरके रहुअन तब उन्हे कर बाबू-जी उनका देखुअन और माया कइलनि और दौर के गला में लगाइ के चुमे लगलनि। लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निअरे पाप कइ चुकलीं और अब राउर लरिका कहावे जुकुर नइखीं। मगर उन कर बाबू-जी आपन नोकर में से एक-ठे से कहुअन की सब से बढ़ियाँ लूगा ले आवँ इनका के पहिरावँ। और हाथ में अँगूठी और गोड़ में जूता पहिरावँ। सभे खाई और आनन करीं काहे की हमरा ई लरिका मर गइल रहुअन अब जी गइलनि। और भुला गइल रहए फिन मिल गइल। तब चैन करे लगुअन ॥

उ-बेला उन्हे कर बड़ भाई खेते रहुअन। और जब ज घर के पँजरा अइलनि तब बाजा और नाच के हौरा सुनलनि। और आपन नोकरन में से एक के बलाइ के पुकुअन की ई का हँ। तब नोकर उन्हे से कहलसि की राउर भाई अइले हा और राउर बाबू-जी नीक भोजन खिअउले हा। काहे की राउर बाबू-जी उन्हा के कुसल अनन से पउले हा। मगर ज खोस कइले और घर में जाय ना चहुअन। एही से उन कर बाबू-जी बाहर अउअन और उनका के मनावे लगुअन। तब ज बाबू-जी के जवाब दिहले की रावाँ देखीं हम रावाँ के ढेर दिन से टहल करतानी और राउर हुकुम कबहीं ना टरलीं हाँ। रावाँ हमरा-के कबहीं प्रगुड़ो पठरू भी ना दिहलीं की अपना इअर लोग के संगे चैन करीं। मगर ई राउर बेटा जे कसबी के संगे कुल धन ओरा दिहले जे घरे अइले तब रावाँ उनका खातिर नीक भोजन खिअउली हाँ। बाबू-जी कहुअन की ए बेटा तू तो सब दिन हमरा संगे रहत हउअ और जे किछ हमार हउए से सभ तोहरे हउए। मगर अबहीं अनन करे के और खुसी होखे के चाहत रहत हा काहे की तोहार ई भाई मर गइल रहल हा फिन जिअल हा। और भुला गइल रहल हा से मिलल हा ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kaūnō adimi-ke dui-thē larikā rahuē. Unhi-mē-sē chhoṭ<sup>a</sup>kā  
*A-certain man-of two sons were. Them-in-from the-younger*  
 bābū-jī-sē kah<sup>a</sup>lasi kī, 'ē bābū-jī, dhan-mē-sē jē-kichh hamār  
*father-to said that, 'O father, property-in-from what-ever my*  
 bakh<sup>a</sup>rā hōī sē ham<sup>a</sup>rā-kē bāṭ-dī.' Tab uhā-kā āpan  
*share will-be that me-to dividing-give.' Then he his-own*  
 dhan bāṭ-dih<sup>a</sup>lī. Bahut din nā bītal kī chhoṭ<sup>a</sup>kā  
*property dividing-gave-(them). Many days not passed that the-younger*  
 āpan kul dhan lē-ke par<sup>a</sup>dēs-mē chal gaūē, āūr uhā  
*his-own all property taking foreign-country-into went away, and there*  
 luchai-mē āpan dhan urā-dih<sup>a</sup>lasi. Jab unhi āpan kul dhan  
*evil-deeds-in his-own fortune squandered. When he his-own all fortune*  
 orā-dihuan, tab ū dēsē barā sukhār parali āūr unhi  
*had-squandered-away; then that country-in great dryness fell and he*  
 garīb bha-gaūē. Tab unhi jā-ke ū dēs-ke ēk adimi kihā rahe  
*poor became. Then he going that country-of one man near to-live*  
 laguan. Ū adimi un<sup>a</sup>kā-kē ap<sup>a</sup>nā khēte sūar charāwe-kē bhej<sup>a</sup>lasi,  
*began. That man him his-own in-fields swine to-feed sent,*  
 āūr jē bok<sup>a</sup>lā sūar khāt-rahue, ōhi-sē ū āpan pēt bhare  
*and what husks swine used-to-eat, those-even-with he his-own belly to-fill*  
 chah<sup>a</sup>lani. Kēhu un<sup>a</sup>kā-kē kichh nā dēt-rahue. Jab un-kā  
*wished. Anybody him-to anything not used-to-give. When him-to*  
 akil bhaūē tab kah<sup>a</sup>lani kī, 'ham<sup>a</sup>rā bābū-jī-kā kat<sup>a</sup>nā nōkar-ke  
*wisdom became then he-said that, 'my father-of how-many servants-of*  
 khailā-sē rōṭī bāchat-hōī, āūr ham bhūkhē mar<sup>a</sup>tānī. Ham  
*eating-after bread might-be-saved, and I hunger-from am-dying. I*  
 uṭh-ke āpan bābū-jī kihā jāī, āūr unh-sē kahī kī, "hē  
*arising my-own father of-near will-go, and him-to I-will-say that, "O*  
 bābū-jī, ham Sar<sup>a</sup>g-ke ul<sup>a</sup>tē āūr rāwā niarē pāp kaūī;  
*father, I Heaven-of opposite and of-Your-Honour near sin have-done;*

eh-sē ab rāur larikā kahāwe jukur naikhī. Mō-kē  
*this-for now Your-Honour's son to-be-called fit I-not-am. Me*  
 ap'nā nok'rani-mē-sē ēk-thē ke barōbar karī.' ' Unhi uṭhuan āūr  
*thine-own servants-in-from one of-(to) equal make.' ' He arose and*  
 ap'nā bābū-jī-kā pās chal'lani. Magar jab ū phar'kē rahuan tabē  
*his-own father-of near started. But when he far-off was then-even*  
 unh-kar bābū-jī un-kā dekhuan āūr māyā kailani, āūr daur-ke galā-mē  
*his father him saw and pity did, and running neck-in*  
 lagāi-ke chume lag'lani. Larikā un'kā-sē kah'lasī kī, 'ē bābū-jī,  
*applying to-kiss began. The-son him-to said that, 'O father,*  
 Sar'g-ke ul'tē āūr rāwā niarē pāp kai-chuk'lī, āūr ab  
*Heaven-of opposite and of-Your-Honour near sin I-have-done, and now*  
 rāur larikā kahāwe jukur naikhī.' Magar un-kar bābū-jī  
*Your-Honour's son to-be-called fit I-not-am.' But his father*  
 āpan nōkar-mē-sē ēk-thē-sē kahuan kī, 'sab-sē barhiā lūgā  
*his-own servants-in-from one-to said that, 'all-than good clothes*  
 lē-āwā, in'kā-kē pahirāwā, āūr hāth-mē āgūthī āūr gōr-mē jūtā  
*bring, him-on put, and hand-in ring and feet-in shoes*  
 pahirāwā. Sabhē khāī, āūr ānan karī; kāhe-kī hamār ī  
*put. (Let-us)-all eat, and rejoicing make; because my this*  
 larikā mar gail-rahuan, ab jī gailani, āūr bhulā gail-rahue, phin mil-  
*son dead had-been, now alive became, and lost had-been, again found-*  
 gail.' Tab chain kare laguan.  
*became.' Then merriment to-do they-began.*

Ū-belā unh-kar bar bhāi khētē rahuan. Āūr jab ū  
*That-time his elder brother in-field was. And when he*  
 ghar-ke pāj'rā ailani tab bājā āūr nāch-ke haurā sun'lani, āūr  
*house-of near came then music and dancing-of noise he-heard, and*  
 āpan nokaran-mē-sē ēk-kē balāi-ke puchhuan kī, 'ī kā  
*his-own servants-in-from one-to calling asked that, 'this what*  
 hā?' Tab nōkar unh-sē kah'lasī kī, 'rāur bhāi ailē  
*is?' Then servant him-to said that, 'Your-Honour's brother come*  
 hā, āūr rāur bābū-jī nīk bhōjan khiaulē-hā  
*is, and Your-Honour's father a-good dinner has-caused-to-eat*  
 kāhe-kī rāur bābū-jī unh'kā-kē kusal-anan-sē paulē-hā.  
*because Your-Honour's father him health-joy-with found-has.*  
 Magar ū khis kailē, āūr ghar-mē jāy nā chahuan.  
*But he anger did, and house-into to-go not wished.*  
 Ehī-sē un-kar bābū-jī bāhar aūan āūr un-kā-kē  
*This-indeed-because his father outside came and him*  
 manāwe laguan. Tab ū bābū-jī-kē jāwāb dihlē kī,  
*to-appease began. Then he father-to answer gave that,*

'rāwā, dēkhī, ham rāwā-kē dhēr din-sē ṭahal  
*'Your-Honour, look, I Your-Honour-to many days-since service*  
 kar'tāni, āūr rāur hukum kab'hī nā ṭar'ī-bā.  
*am-doing, and Your-Honour's orders ever-even not have-transgressed.*  
 Rāwā ham'rā-kē kab'hī egurō paṭh'rū bhī nā dih'ī kī  
*Your-Honour me-to ever-even one-even kid even not gave that*  
 ap'nā iār lōg-ke saṅgē chain karī. Magar i  
*my-own friend's people-of with rejoicing I-may-make. But this*  
 rāur bēṭā jē kas'hī-ke saṅgē kul dhan orā-dih'lē,  
*Your-Honour's son who harlots-of with all fortune squandered-away,*  
 jābē gharē aīlē, tabē rāwā un-kā-khātir nīk bhōjan  
*just-as house-to came, just-then Your-Honour him-for a-good dinner*  
 khiaūli-hā. Bābū-jī kahuan kī, 'ē bēṭā, tū tō sab din  
*has-caused-to-eat. Father said that, 'O son, thou indeed all days*  
 ham'rā saṅgē rahat-haūā, āūr jē-kichh hamār haūwē sē sabh  
*me with remaining-art, and whatever mine is that all*  
 toharē haūwē. Magar ab'hī anan kare-kē āūr khusī  
*thine-indeed is. But now rejoicing making-for and joy*  
 hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār i bhāī mar-gaīl-rahāl-hā,  
*being-for it-is-proper, because thy this brother had-died,*  
 phin jīal-hā; āūr bhulā-gaīl-rahāl-hā, sē milal-hā.  
*again alive-is; and lost-had-been, he has-been-found.'*

[No. 37.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

## SPECIMEN II.

ए भाया हम का कहौं । भूठे डर से अइसन डेरात रहई की जे कर हाल हम ना कहि सकीं । का भउए की काल्हि जब हमनिका पहार के पँजरे पँजरे पैठिया से आवत रहई तब पहार के उपराँ बाघ बड़े जोर से गरजत रहए । हमनिका ढेर अदिमी रहलीं किछ डर ना लागल । मगर आजु ओही रह ते हम आपन मामा का गाँवे ठीक दू-पहरे अकेले गइल रहई । जब पहार के तरे नदी अरे पहुँचई । तब अचके बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जीव सुध में ना रहल । हम बुझई की बाघ आइल और हमरा के धइलस । हमरा हाथ में तरवार रहल मगर जून ना मिलल की मिआन से बहरे निकालीं । करेजा काँपे लागल, डर का मारे हम सूख गइलीं । बाघ के बे-देखले टकटको लाग गइल । मगर थोरिका देरो में जब हम ओह ओर तकुई तो का देखई की णगुड़ा बूढ़ सौंताल नदी के पानो जे पहार के उपरे से गिरत रहए, मछरो मारे के बान्हत रहए, ओहर से जे पथल निचवाँ फेंकत रहए सेई बीसों-ह्राँ हाथ निचवाँ खरबराते आवत रहए । जब ई तकुई तो जीव में साहस भउए और देह में फुरती अउए । हम अपने ई बात इआद करि के आपन साहस पर हंसत बानीं ॥



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

E bhāyā, ham kā kahĩ; jhūthē ḍar-sē aīsan ḍerāt  
 O brother, I what may-say; false-even fear-with so afraid  
 rahuĩ kī jē-kar hāl ham nā kahi sakĩ. Kā  
 I-was that of-which the-condition I not to-say am-able. What  
 bhaūē kī kālhi jab ham<sup>ni</sup>-kā pahār-ke pāj<sup>rē</sup> pāj<sup>rē</sup>  
 became that yesterday when we hill-of near near  
 peṭhiyā-sē āwat rahuĩ, tab pahār-ke up<sup>rā</sup> bāgh barē jōr-sē  
 market-from coming were, then hill-of on tiger great force-with  
 gar<sup>jat</sup> rahuē. Ham<sup>ni</sup>-kā ḍhēr adimī rah<sup>lī</sup>, kichh ḍar  
 roaring was. We many men were, any fear  
 nā lāgal. Magar āju ōhī rah-tē ham āpan māmā-kā  
 not seized(-us). But to-day that-very road-by I my-own maternal-uncle-of  
 gāwē thik dū-pah<sup>rē</sup> akōlē gail-rahui. Jab pahār-ke tarē  
 to-village just at-noon alone gone-was. When hill-of below  
 nadi-arē pahūchuĩ, tab achakkē barī har<sup>harī</sup> ban-mē nadi  
 on-this-river-side I-reached then suddenly great disturbance forest-in river  
 ōrē sunāili, jebi-sē hamār jiw sudh-mē nā rahal. Ham  
 towards was-heard, which-from my mind sense-in not remained. I  
 bujhuĩ kī bāgh āil āūr ham<sup>rā</sup>-kē dhaīlas, Ham<sup>rā</sup> hāth-mē taruār  
 thought that tiger came and me caught. My hand-in sword  
 rahal, magar jūn nā milal kī miān-sē bah<sup>rē</sup> nikālī.  
 was, but opportunity not was-found that sheath-of out I-may-take-it-out.  
 Karējā kāpe lāgal, ḍar-kā mārē ham sūkh gailī, bāgh-kē  
 Liver to-shudder began, fear-of through I dried-up I-went, tiger  
 bē-dekh<sup>lē</sup> tak<sup>takī</sup> lāg gailī. Magar thorikā dēri-mē jab ham  
 without-seeing motionlessness seized me. But little time-in when I  
 oh ōr takuĩ, tō kā dekhui kī egurā būrh Saūtāl nadi-ke  
 that side looked, then what did-I-see that one old Santāl river-of  
 pānī jē pahār-ke up<sup>rē</sup>-sē girat rahuē machh<sup>ri</sup>-mārē-kē bānhat  
 water which hill-of above-from falling was fish-to-kill embanking  
 rahuē. Ōhar-sē jē pathal nich<sup>wā</sup> phēkat rahuē, sēi  
 was. That-side-from which stone downward throwing was-(he), they-(very)

bisōhā <i>for-scores</i>	hāth <i>(of)-cubits</i>	nich <sup>a</sup> wā <i>downward</i>	khar <sup>a</sup> barātē <i>crashing</i>	āwat <i>coming</i>	rahuē. <i>were.</i>
Jab ī taku-ī <i>When this I-saw-(I)</i>	tō <i>then</i>	jīw-mē <i>heart-in</i>	sāhas bhaūwē <i>courage became</i>	āūr <i>and</i>	dēh-mē <i>body-intc</i>
phurutī aūē. <i>agility came.</i>	Ham ap <sup>a</sup> nē <i>I my-self</i>	ī bāt <i>this thing</i>	iād-karī-ke <i>remembering</i>	āpan <i>my-own</i>	sāhas-par <i>courage-at</i>
hāsat-bāñī. <i>laughing-am.</i>					

### FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say ? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jewan* and *tewan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpuri spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpuri in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

एगो अदिनी का दुसरे वेटा रहे। ओ में से छोटा ठिका अपना बाप से कहसि की ए बाप अन धन में जेवन हमान वधना होये जेवन बाँटि द। एव जे धन में वधना बिठगार दिहनि। थोड़िक दिन में छोटा वेटरा कुहरि धन दो दवरण वठानि के पनदेस यठि गारठ। ओहिजा गार के आपन कुहरि धन दो दवरण सुकड़ी में बुक्ति दिहसि। एव कुहरि ओनार गारठ, एव ओ देस में वड़ा सूया पड़ठ एव कंगार हो गारठ एव ओहिजा के गकुन कोहें गारठ। जे अपना धेन में सुअन यनावे धागिन भेजनि। जेवन वोकरा सुअन धागि नहों जेवना से पेट नने के ओकर मन करण रहे। केह ओकरा किछु ना देण रहे। एव ओकरा आँधी धुठि और सोयठिसि की हमना बाप कोहें केवना मजुना धार के जोअण बाँटिस और हम के दावा नश्ये जून। अब हम अपना बाप कोहें जारवो और उन से कहवी कि, ओ बापू हम गोहान और मगवान के वड़ा पाप करठे बाँटें अब यह ठाएक नश्यो कि गोहान वेटा कहाइ हमना के अपना मजुन में जान। एव उठि के अपना बाप कोहें यठनि अवहो सुसठवे रहनि की एवै उन कर बाप उन के देयनि। बापका छोह ठागठ और दौड़ि के उठा ठिहनि और यूना दिहनि। एव जे वेटा बाप से कहसि ए बाप हम मगवान और गोहान सामने पाप करठे बाँटें और अब हम गोहान वेटा कहावे ठाएक नश्यो। एव ओकर बाप अपना ओकर से कहसि की नीमन ठुगा ठे आन और इनका के पहिनाए और यठ हम सन केहु धाइ और पोहो और मौज करों। काहेको ई हमान वेटा मनि गारठ रहनि है और सेन जो गारठनि है, मुठा गारठ रहनि है सेन मिठि गारठनि है। और एव जे वधन वधने ठगनि ॥

ओकर वड़का वेटा एव धेन में रहे। एव उहाँ से यठि के धन के गोएठ आरठ एव जे बाजा और नायि के सोन सुनठसि। और एव अपना एक ओकर के वठार के पुखठसि की ई सन का होण वार। एव जे ओकरा से कहसि की गोहान नार्इ अरठनि है और गोहान बाप मौज करण बाँटनि काहे की जे उनकरा के नगा यंगो पवठनि है। एव जे धिसिआर गारठ, और धन ना जाए।

एव ओकन वाप वालन निकठि आरठ और ओकना के येनउरी करठन । एव जे अपना वाप से कहठनि देखीं हम एगना वनिस नाउन सेवा करीं कवहीं नाउन आग्या ना टनहीं एवहं नउआ हमना के एको वरुना ना दिहहीं की हम अपना श्यामन के साथ मौज करीं ठेकिन जवहीं नाउन ई वेठा अरठनि मे नाउन सन वन वेसा के साथ उड़ा दिहठन गेह पन नउआ उनकरा प्यारिन मौज दिहहीं । एव जे ओकना से कहठन की हे वेठा न हमना साथ वनावन वाड़ और जे कुछ हमान वार से गोहने ह । और ई हमनोका याही को हमनोका पुस होइ और आनन्द करीं काहे को ई गोहान मारि मनि गरठ नहठनि है और सेन जिअठनि मुठार गरठ नहठनि है और सेन मिठठनि ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

## TRANSLITERATION.

*(Babu Bholanath Ray, 1898.)*

Egō adimī-kā dui bēṭā rah<sup>al</sup>lē. Ō-mē-sē chhoṭ<sup>a</sup>kā larikā ap<sup>a</sup>nā bāp sē kah<sup>a</sup>lasi kī, ‘ē bāp an-dhan<sup>l</sup>-mē jewan hamār bakh<sup>a</sup>rā hōkhē tewan bāṭi-dā.’ Tab ū dhan-mē bakh<sup>a</sup>rā bil<sup>g</sup>āi di<sup>h</sup>lani. Thorik din-mē chhoṭ<sup>a</sup>kā beṭ<sup>a</sup>wā kulhi dhan o daulat baṭōri-ke par<sup>a</sup>dēs chali gail. Ohi-jā jāi-ke āpan kulhi dhan o daulat phakarī-mē phūki di<sup>h</sup>lasi. Jab kulhi orāi gail, tab ō dēs-mē barā sūkhā paṛal. Tab kaṅgāl hō-gail. Tab ohi-jā-ke ṭhākur kihē gailan. Ū ap<sup>a</sup>nā khēt-mē sūar charāwe kbātir bhej<sup>a</sup>lani. Jewan bok<sup>a</sup>lā sūar khāti-rah<sup>al</sup>ī tewanā-sē pēṭ bhare-kē ō-kar man karat-rahē. Kēhu ok<sup>a</sup>rā-kē kichhu nā dēt-rahē. Tab ō-kar ākhi khulali āūr soch<sup>a</sup>lasi kī, ‘ham<sup>a</sup>rā bāp kihē ket<sup>a</sup>nā majūrā khāi-ke jāat bārē-sā āūr ham-kē dānā naikhē jūrat.’<sup>2</sup> Ab ham ap<sup>a</sup>nā bāp kihē jāibī āūr un-sē kah<sup>a</sup>bī kī, “Ō bāpu, ham tohār āūr Bhag<sup>a</sup>wān-ke barā pāp kailē-bāṛī. Ab eh lāek naikhī kī tohār bēṭā kahāī. Ham<sup>a</sup>rā-kē ap<sup>a</sup>nā majūran-mē jānā.” Tab uṭhi-ke ap<sup>a</sup>nā bāp kihē chal<sup>a</sup>lani. Ab-hī phailawē rah<sup>a</sup>lani kī tabbai un-kar bāp un-kē dekh<sup>a</sup>lani. Bāp-kā chhōh lāgal, āūr dauṛi ke uṭhā lih<sup>a</sup>lani, āūr chūmā di<sup>h</sup>lani. Tab ū bēṭā bāp-sē kah<sup>a</sup>lasi, ‘ē bāp, ham Bhag<sup>a</sup>wān āūr tohār sām<sup>a</sup>nē pāp kailē-bāṛī, āūr ab ham tohār bēṭā kahāwe lāek naikhī.’ Tab ō-kar bāp ap<sup>a</sup>nā nōkar-sē kah<sup>a</sup>lasi kī, ‘nīman lūgā lē-āwā āūr in<sup>a</sup>kā-kē pahināwā, āūr chalā, ham sabh kēhu kbāī āūr pīhī, āūr mauj karī, kāhe-kī i hamār bēṭā mari gail rah<sup>a</sup>lani haī, au phēr jī gailani haī; bhulā-gail-rah<sup>a</sup>lani haī, phēr mili-gailani-haī. Āūr tab ū badhāw bajāwe lag<sup>a</sup>lani.

Ō-kar bar<sup>a</sup>kā bēṭā tab khēt-mē rahē. Jab uṭhā-sē chali-ke ghar-ke goērā āili, tab ū bājā āūr nāchi ke sōr sun<sup>a</sup>lasi; āūr tab ap<sup>a</sup>nā ēk nōkar-kē balāi-ke puchh<sup>a</sup>lasi kī, ‘i sabh kā hōt bāi?’ Tab ū ok<sup>a</sup>rā-sē kah<sup>a</sup>lasi kī, ‘tohār bhāi ailan haī āūr tohār bāp mauj karat bārani, kāhe-kī un-k<sup>a</sup>rā-kē bhalā chaṅgā paūlan haī.’ Tab ū khisiāi gail, āūr ghar nā jāē. Tab ō-kar bāp bāhar nik<sup>a</sup>li āil, āūr ok<sup>a</sup>rā-kē cheraūri kailan. Tab ū ap<sup>a</sup>nā bāp-sē kah<sup>a</sup>lani, ‘ḍekhī, ham et<sup>a</sup>nā baris rāur sēwā kailī, kab<sup>a</sup>hī rāur āgyā nā ṭar<sup>a</sup>lī; tab-bū rauṭ ham<sup>a</sup>rā-kē ēkō bak<sup>a</sup>rā nā di<sup>h</sup>lī kī ham ap<sup>a</sup>nā iāran-ke sāth mauj karī. Lekin-jab-hī rāur i bēṭā ailani, jē rāur sabh dhan bēsā-ke sāth uṛā di<sup>h</sup>lan, tēhū-par rauṭ un-k<sup>a</sup>rā khātir bhōj di<sup>h</sup>lī.’ Tab ū ok<sup>a</sup>rā-sē kah<sup>a</sup>lan kī, ‘hē bēṭā, tū ham<sup>a</sup>rā sāth barābar bārā, āūr jē kuchh hamār bāi sē toh<sup>a</sup>r-ē hā. Āūr i ham<sup>a</sup>nī-kā chāhi kī ham<sup>a</sup>nī-kā khus hōī āūr ānand karī; kāhe-kī i tohār bhāi mari gail rah<sup>a</sup>lani haī, āūr phēr jialani; bhulāi gail rah<sup>a</sup>lani haī, āūr phēr mil<sup>a</sup>lani.’

<sup>1</sup> Grain and wealth.<sup>2</sup> To me grain (i.e. food) is not available.

BHOJPURĪ OF BALLIA.

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Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rāur bhāi āil bārē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bātē* instead of *bārē* in addressing the elder son.

[No. 39.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

## SPECIMEN I.

कवनों अदिमी-के दुइगो बेटा रहे। उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू-जी धन में से जे हमार बखरा होखे से हमरा के दे दे। तब ऊ आपन धन उन्हनी के बाँटि दिहले। बहुत दिन ना बीते पावल की छोटका बेटा सब कुछ जवर कइ के दूर देस आपन राह पकड़लसि। उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि। अवर जब ऊ सभ उड़ा चूकल तब ओह देस में बड़ा अकाल पड़ल अवर ऊ कंगाल हो गइल। अवर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल। ऊ अपना खेत में सूअर चरावे के ओ के भेजि दिहलसि। ऊ ओही छीमी से जे सूअर खात रहले सँ आपन पेट भरे चहलसि अवर दोसर केहु किछु ना दे। तब ओकरा चेत भइल की हमरा बाप का बहुत नोकरन का अधिक रोटी हो-ला अवर हम भूख से मरत बानीं। हम ऊठि के अपना बाप के पास जाइवि अवर उनिकरा से कहवि की ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं। अब हम राउर लरिका कहावे जोग नइखीं। हम के अपना नोकरन में से एगो के बराबर मानीं। तब ऊ ऊठि के अपना बाप के पास गइल। लेकिन जब तक ऊ दूरे रहे ओकर बाप ओकरा पर दया कइलसि अवर दौरि के ओकरा के अपना गला में लागि के चुमलसि। लरिका ओकरा से कहलसि ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानीं। अवर अब राउर लरिका कहावे जोग नइखीं। बाकी ओकर बाप अपना अदिमिन से कहले की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनाव अवर ओकरा अँगुरी में अँगुठी ओ गोड़ में जूता पहिनाव अवर हमनीका खाई पीई चैन करीं। काहे की ई हमार बेटा मरल रहल हा फिरि जीअल। भूलि गइल रहल हा फिरि मिलल हा। तब ऊ लोग खुसी करे लागल ॥

ओकर जेठका लरिका खेत में रहे। और जब ऊ आवत खाँ घर के निअरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल। और ऊ अपना अदिमिन में से एगो के अपना निअरा बोलाइ के पुछलसि की ई का हवे। ऊ नोकर उनिकरा से कहलसि की राउर भाई आइल बाड़े। अवर राउर बाप नीमन भोज कइले हा ग्रह खातिर की ऊ उनिकरा के भला चंगा पडले हा। लेकिन ऊ खासि कइलसि अवर भीतर ना जाए चहलसि। तब ओकर बाप बाहर आइ के मनावे लागल। ऊ अपना बाप के कहलसि की देखीं हम प्रतना बरिस से राउर सेवा करत बानीं और रउरा बात के कबहीं ना टरलीं और रउवाँ एको पठियो ना कबहीं दिहलीं की हम अपना संगिन के साथ खुसी करीं। लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ चललसि जब आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज कइलीं। बाप ओकरा से कहलसि की ए बेटा तू हमरा साथ हरदम रह-ल और जे किछु हमार हँ से तोहार हँ। लेकिन हमनी के खुसी कइल ओ आराम कइल भल बाटे काहे की ई तोहार भाई मुअल रहल हा फिरि जीअल हा। भलल रहल हा फिरि मिलल हा ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARI.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kaw'nō adimī-kē dui-gō bēṭā rahē. Unh'nī-mē-sē chhoṭ'kā  
*A-certain man-to two sons were. Them-in-from the-younger*  
 ap'nā bāp-sē kah'lasi jē, 'ē bābū-jī, dhan-mē-sē jē hamār  
*his-own father-to said that, 'O father, property-in-from what my*  
 bakh'rā hōkhē sē ham'rā-kē dē-dā.' Tab ū āpan dhan unh'nī-  
*share may-be that me-to give.' Then he his-own property them-*  
 kē bāṭi-dih'lē. Bahut din nā bite pāwal kī chhoṭ'kā bēṭā  
*to dividing-gave. Many days not to-pass got that the-younger son*  
 sabh-kuchh jawar-kāi-ke dūr dēs āpan rāh pakar'lasi. Uhā  
*all-things collecting a-distant country-to his-own way took. There*  
 luchai-mē āpan din bitāwat āpan dhan urā-dih'lasi. Awar  
*evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And*  
 jab ū sabh urā-chūkal tab oh dēs-mē barā akāl parāl,  
*when he all had-spent then that country-in a-great famine fell,*  
 awar ū kangāl hō-gail. Awar uhā-ke rah'nihāran-mē-sē ēgō kihā  
*and he poor became. And there-of inhabitants-in-from one near*  
 rahe lāgal. Ū ap'nā khēt-mē sūar charāwe-kē ō-kē bhēji-  
*to-live he-began. He his-own fields-in swine feeding-for him sent-*  
 dih'lasi. Ū oh-i chhīmī-sē jē sūar khāt-rah'lē-sā āpan  
*away. He those-very husks-with which swine used-to-eat his-own*  
 pēt bhare chah'lasi, awar dōsar kēhu kichhu nā  
*belly to-fill wished, and other any-one anything not*  
 dē. Tab ok'rā chēt-bhaīl kī, 'ham'rā bāp-kā  
*used-to-give-(him). Then him senses-became that, 'my father-of*  
 bahut nok'ran-kā adhik rōṭī hō-lā awar ham bhūkh-sē  
*many servants much bread is and I hunger-from*  
 marat-bānī. Ham ūṭhī-ke ap'nā bāp-ke pās jāibi, awar  
*am-dying. I arising my-own father-of near will-go, and*  
 unik'rā-sē kahabi kī, 'ē Bābū, ham sarag-ke uliṭā  
*him-to I-will-say that, 'O Father, I heaven-of against*



awar raūrā sām'nē pāp kailē-bānī. Ab ham rāur  
*and of-Your-Honour before sin have-done. Now I Your-Honour's*  
 larikā kahāwe jōg naīkhī. Ham-kē ap'nā nok'ran-mē-sē  
*son to-be-called worthy am-not. Me thine-own servants-among-from*  
 ēgō-ke barābar mānī.' Tab ū uṭhi-ke ap'nā bāp-ke pās  
*one-of equal-to consider.' Then he having-arisen his-own father-of near*  
 gail. Lēkin jab-tak ū dūrē rahē ōkar bāp ok'rā-par dayā  
*went. But while he at-a-distance was his father him-on compassion*  
 kailasi, awar dauri-ke ok'rā-kē ap'nā galā-mē lāgi-ke chum'lasi.  
*made, and having-run him his-own neck-on having-applied kissed.*  
 Larikā ok'rā-sē kah'lasi, 'ē Bābū, ham sarag-ke ulīṭā awar  
*The-son him-to said, 'O Father, I heaven-of against and*

raūrā sām'nē pāp kailē-bānī, awar ab rāur larikā kahāwe jōg  
*of-Your-Honour before sin have-done, and now Your-Honour's son to-be-called worthy*  
 naīkhī.' Bāki ōkar bāp ap'nā adimin-sē kah'lē ki, 'sab-sē achchhā kap'rā nikāli-  
*not-am.' But his father his-own men-to said that, 'all-than good clothes taking-*  
 ke ok'rā-kē pahināwā, awar ok'rā āguri mē āguthī ō gor-mē jūtā  
*out him put-on, and his finger-in (on) a-ring and feet-on shoes*  
 pahināwā, awar ham'nī-kā khāī pī chain karī, kāhe ki i hamār  
*put-on, and (let)-us eat drink (and) merriment make, because that this my*  
 bēṭā maral rahal-hā, phiri jial; bhūli gail-rahāl-hā, milal-hā.' Tab ū lōg  
*son dead had-been, again became-alive; lost had-been, found-is.' Then those people*  
 khusi kare lāgal.  
*rejoicing to-make began.*

Ōkar jēṭh'kā larikā khēt-mē rahē. Āūr jab ū āwat-khā  
*His elder son field-in was. And when he coming-in*  
 ghar-ke niarā pahūchal tab nāch ō bājā-ke bhanak ok'rā kār-mē  
*house-of near approached then dancing and music-of faint-sound his ear-into*  
 pahūchal; āūr ū ap'nā adimin-mē-sē ēgō-kē ap'nā niarā bolāi-ke puchh'lasi ki,  
*arrived; and he his-own men-in-from one himself near calling asked that,*  
 'i kā hāwē?' Ū nōkar unik'rā-sē kah'lasi ki, 'rāur bhāi āil bārē  
*'this what is?' That servant him-to said that, 'Your-Honour's brother come is*  
 awar rāur bāp niman bhōj kailē-hā, eh khātir ki ū unik'rā-kē  
*and Your-Honour's father good feast has-made, this for that he him*  
 bhalā-changā paūlē-hā.' Lēkin ū khisi kailasi awar bhitar nā jāe chah'lasi. Tab  
*in-good-health has-found.' But he anger made and inside not-to-go wished. Then*  
 okar bāp bāhar āi-ke manāwe lāgal. Ū ap'nā bāp-kē kah'lasi ki,  
*his father outside coming to-appease began. He his-own father-to said that,*  
 'dēkh, ham et'nā baris-sē rāur sēwā karat-bānī āūr rāūrā  
*'see, I so-many years-since Your-Honour's service am-doing and Your-Honour's*  
 bāt-kē kah'hī nā ṭar'lī āūr rāūwā ēkō pathiyō nā kab'hī  
*words ever-even not transgressed and Your-Honour one-even kid-even not ever*

dih<sup>1</sup>lī ki ham ap<sup>1</sup>na saṅgin-ke sāth khusī karī. Lēkin ī rāur  
*gave that I my-own friends-of with merriment might-make. But this Your-Honour's*  
 larikā jē kas<sup>1</sup>bi-ke sāth rāur dhan khōi-ghal<sup>1</sup>lasi, jābē  
*son who harlots-of with Your-Honour's wealth has-lost, when-even*  
 āil tab<sup>1</sup>hī rāuwā ok<sup>1</sup>rā khātir achchhā bhōj kaīlī. Bāp ok<sup>1</sup>rā-sē  
*he-came then-even Your-Honour him for good feast made. The-father him-to*  
 kah<sup>1</sup>lasi kī, 'ē bēṭā, tū ham<sup>1</sup>rā sāth har dam rahālā, āūr jē kichhu hamār  
*said that, 'O Son, thou me with every moment livest, and what thing mine*  
 hā sē tohār hā. Lēkin ham<sup>1</sup>nī-kē khusī-kaīl ō āram kaīl bhal bātē  
*is that thine is. But for-us merriment-making and pleasure making good is*  
 kāhe-kī ī tohār bhāi mual rahal-hā, phiri jāl-hā; bhūlal rahal-hā, phiri  
*because this thy brother dead had-been, again alive-is; lost had-been, again*  
 milal-hā.'  
*found-is.'*

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The next specimen, also from Ballia, is a villager's wail over hard times.

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

## SPECIMEN II.

कपिल-देव आजु तोहरा के ढेर दिन पर हम देखत बानीं । अतना दिन तूँ काँहाँ रहल ह्य । जब तब हम तोहरा बारे में तोहरा गाँव के लोगन से पूछत रहलीं हौं मगर केहु हाल साफ ना बतावत रहल ह्य । अब कई तोहरा घर के सभ बेकति अच्छी तरे बाड़ीं नूँ ॥

जीबीध भइया तूँ का पूछत बाड़ । जब हमरा हाल के सुनब त तोहरो दुख बिआपो ओ अँखिन में से लोर गिरावे लगब । जब हम ठाँ से घरे गइलीं तब से गिरहतो के काम में बभलीं । राति दिन एहि काम में हम बानीं । दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम के एको लेहजा के आराम मिली । काहे से की हमरा बाप के अँखिये जबाब दे दिहलिस ओ हमरा जेठ जना भाई हमरा पहुँचला का पहिले-ही परदेस चलि गइले अबर तब से एको चिठियो न भेजले ह्य । हमार महतारो ओ अउरी बेकति उनिकरा हाल चाल का ना पाउला से बेहाल बाड़ीं । हमार काका जो अपना लरिका बाला समेत अलग रहे ले । एही सब ओजह से हम राति दिन फिकिरि ओ तरदुत से पिसाइल रही-ले । अबहीं दुइ दिन बीतल ह्य को हम राति खाँ कपरवथी का मारे खेत में अगोरे ना गइलीं । चारिगो बोभा लागल गोहँ के हमरा खेत में से चीर काटि ले गइले ह्य स । महाराज के तइसोलदार मालगुजारी खातिर दुइ पियादा तनात कइले बाड़े । एको कउड़ी हमरा पासे नइखे को उनि के दीआड । मामा भी परसों अइले ओ उनिकरा से जब हम कुछ रुपया मँगलीं त उ साफे इनकार कइले । खोसा हँ को घर के मारल बन में गइलीं । बन में लागलि आगि ॥

[No. 40.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

(DISTRICT BALLIA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh'rā-kē qhēr din par ham dēkhat-bānī.  
*Kapil Dēv ! to-day you many days after I seeing-am.*

At'nā din tū kāhā rah'lā-hā ? Jab-tab ham toh'rā bārē-mē  
*So-many days you where were ? Some-times I you about*  
toh'rā gāw-ke lōgan-sē pūchhat rah'lī-hā, magar kēhu hāl sāph  
*your village-of people-from asking was, but any-body news plainly*  
nā batāwat-rahā-hā. Ab kahā, toh'rā ghar-ke - sabh bekati achchhi tarē  
*not telling-was. Now say, your house-of all persons good ways-in*  
bārī, nū ?  
*are, (or) not ?*

Jībōdh bhaīyā, tū kā pūchhat bārā ?<sup>1</sup> Jab ham'rā hāl-kē  
*Jībōdh brother, you what asking are ? When my accounts*  
sun'bā ta toh'rō dukh biāpī, ō ākhin-mē-sē lōr  
*you-will-hear then your-also anxiety will-fill(-you), and eyes-in-from tears*  
girāwe lag'bā. Jab ham eṭhā-sē gharē gailī  
*to-cause-to-drop you-will-begin. When I here-from home-to went,*  
tab-sē gir'hatī-ke kām-mē bajh'lī. Rāti din ehi kām-mē  
*then-from household-of work-in was-I-entangled. Night (and) day this work-in*  
ham bānī. Dōsar kēhu ham'rā ghar-mē aīsan naīkhē jek'rā-sē  
*I am. Another anyone my house-in such is-not whom-from*  
ham-kē ēkō leh'jā-ke ārām mili; kāhe-sē-ki ham'rā bāp-ke ākhiyē  
*me-to one-even moment-of ease will-be-got; because my father-of eyes-even*  
jawāb dē-dih'lis, ō ham'rā jēṭh janā bhāi ham'rā pahūch'lā-kā  
*replies gave, and my elder man brother my reaching-of*  
pahilē-hī par'dēs chali-gailē, awar tab-sē ēkō chithiyō  
*before-even foreign-land-to went-away, and that-time-since one-even letter-even*  
nā bhej'lē hā. Hamār mah'tārī ō aūri bekati unik'rā hāl-chāl-kā  
*not he-sent-has. My mother and other female-persons his news*  
nā paulā-sē bēhāl bārī. Hamār kākā-jī ap'nā larikā  
*not getting-from uneasy are. My uncle his-own children*

<sup>1</sup> Kā pūchhat bārā means ' what you are enquiring about is so bad that the less said about it the better. '<sup>2</sup> I.e. have become useless.

bālā samēt al<sup>g</sup>ē rahē-lē. Ēhī sab ojah-sē ham rāti-din  
*wife with separate lives. These all causes-from I night-day*  
 phikiri ō tār<sup>d</sup>ut-sē pisāil rahī-lē. Ab<sup>h</sup>ī dui din bital-  
*anxiety and trouble-with crushed remain. Now-only two days passed-*  
 hā ki ham rāti-khā<sup>h</sup> kapar-bathī-kā-mārē khēt-mē agōre nā  
*have that I night-at headache-from field-in to-look-after not*  
 gailī. Chāri-gō bōjhā lāgal gōhū-ke ham<sup>r</sup>ā khēt-mē-sē chōr kāti  
*went. Four bundles standing wheat-of my field-in-from thieves cutting*  
 lē-gailē-hā-sā. Mah<sup>r</sup>āj-ke Tah<sup>s</sup>ildār māl<sup>g</sup>ujārī khātir  
*taken-away-have. The-Mahārāja-of rent-collector rent for*  
 dui piyādā tanāt kailē-bārē. Ēkō kauṛī ham<sup>r</sup>ā pasē naikhē ki  
*two peons quartered has. One-even cowry me with not-is that*  
 uni-kē diāu. Māmā bhi par<sup>s</sup>ō aīlē ō unik<sup>a</sup>-  
*him-to may-be-given. The-paternal-uncle also the-day-before came and him-*  
 rā-sē jab ham kuchh rup<sup>y</sup>ā māg<sup>a</sup>ī ta ū sāphē in<sup>k</sup>ār-kailē. Khisā  
*from when I some money asked then he plainly refused. The-proverb*  
 hā ki, 'ghar-ke mārāl ban-mē gailī; ban-mē lāgali āgi.<sup>1</sup>  
*is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'*

### FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-dēo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jibōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

<sup>1</sup> Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpuri. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithili, which, as has been shown, is largely infected with Bhojpuri, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahi. Hence, as might be expected, the language of the east of Saran is tinged with Maithili peculiarities, and that of the south-east with Magahi ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girindra-nāth Dutt, in the *Journal* of the Asiatic Society of Bengal, Vol. lxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpuri spoken in the south of the district, over against Shahabad.

## SPECIMEN I.

(Babu Girindra-nath Dutt, 1898.)

८५ — ७ ६५ — ५१३ — १२ — ५१५१ —

५३३१ — ५३ — १२ — ५१२५ — ५१५ — २

५५१ — ५३०२ — ५ — ५१ — ५५१ —

५१५ — ५१०५ — ५१५ — ५१५ — ५१ —

५१२ — ५३० — ५१ — ५१ — ५ — ५१२५ —

५५५ — ५१ — ५१०५ — ५१२ — ५३१

५०१० — ५१५ — १०० — ५५५५५ — ५ —

५१५ — ५१ — ५३१ — ५३० — ५१५ — ५१

५१५ — ५५१० — ५५ — ५३१ — ५५१०

५१० — ५३१ — ५३१ — ५१ — ५१५ — ५३१ —

गैठ — चा-मल — अठ मल — १२०१० —  
 ३२ — ३३० — म — म — न — २५११  
 म१५ — २५११ — ३२ ५३ — ७ —  
 म१५ — १२ — ३ — म१५ — ०१० — म१५  
 ३५ — ३५ — ६१ — — १२ — १५ — ७०३  
 म१५ — ५०० — ७ — ३३० — म — ५११ —  
 ५१५ — ३ — ५११०१ — ३ — ३१ — १०१ —  
 ५१५ — ५१० — म१ — ५१ — ५५ — ५५  
 ५१५ — ५१ — म१५ — ५१५ — ३३ — ७०  
 ३ — ५१३ — ७०३ — ३ — ५१३ —  
 ३३५ — ३ — ५१ — ५१ — ५१५ — ३३५  
 ३३५ — ३ — म१५ — ३३५ — ३३५ —  
 १३१ — ५१ — ३३५ — ३३५ — ३३५



इ—वाप—इमग—न—एगो—नगइग

न—ममग—मग—म—ममग—

वाप—नग—गइग—इइग—गइग—

नगइग—वाप—न—इग—मग—

इग—न—मग—म—म—न—न—मग

इग—मग—मग—मग—मग—मग—

वाप—इम—मग—न—मग—

मग—मग—मग—मग—मग—

मग—मग—मग—मग—मग—

मग—मग—मग—मग—मग—

मग—मग—मग—मग—मग—

मग—मग—मग—मग—मग—

मग—मग—मग—मग—मग—

୧୦୩୩ — ନ — ୧୧୩ — ନ — ମୱୱୱ — ୫୧୩୩  
 ୩୩୩ — ନ — ୩୩୩ — ୫୧୩୩ — ୫୩୩ —  
 ୩୩୩ — ୫୩୩ — ୩୩ — ୩୩୩ — ୩ —  
 ୫୩୩ — ୩୩ — ୩୩୩୩ — ୩୩୩୩ — ୩ —  
 ୩ — ୩୩୩୩ — ୩୩ — ୩୩ — ୩୩୩୩ —  
 ୩ — ୩୩୩ — ୩ — ୩୩ — ୩୩୩ — ୩୩୩୩୩୩ —  
 ୩୩୩୩୩ — ୩୩୩ — ୩୩ — ୩ —  
 ୩୩ — ୩୩୩ — ୩୩୩ — ୩୩ — ୩ —  
 ୩୩୩୩ — ୩୩୩ — ୩୩୩ — ୩ — ୩ —  
 ୩୩୩ — ୩ — ୩୩୩ — ୩୩ — ୩୩ — ୩ —



५।-नैश।-नान-नाउन-नापुन-  
 ५।-उनिन-वाप-पुन-५।-न-  
 ७-ना-वावा-शंन-वावो-  
 नुपु-५।-५।-५।-५।-५।-  
 ना५।-५-५।-ना५।-ना५।-  
 ना-५।-५।-५।-५।-५।-  
 ५।-५।-५।-५।-५।-  
 ५।-५।-५।-५।-५।-  
 ५।-५।-५।-५।-५।-

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Babu Girindranāth Dutt, 1898.)*

Ek ad<sup>a</sup>mi kōi rahē. Ok<sup>a</sup>rā dui-gō bēṭā rahē. Choṭ<sup>a</sup>kā bāp-sē ap<sup>a</sup>nā  
*A man certain was. To-him two sons were. The-younger the-father-to his-own*  
 kah<sup>a</sup>las ki, 'dhan hamār ādhā bāṭ-dā.' Ōkar bāp dhan  
*said that, 'the-wealth my half dividing-give.' His father the-wealth*  
 bāṭ-dihal. Thōrē din-mē chhoṭ<sup>a</sup>kā babuā dhan ekaṭṭhā kar-ke  
*dividing-gave. A-few days-in the-younger son the-wealth together having-made*  
 bah<sup>a</sup>rā chal-gailē. Ohā gailē luchābāji-mē sajē dhan  
*forth went-away. There he-went in-riotous-living the-entire wealth*  
 urāe-dih<sup>a</sup>lē. Sajē dhan un-kar sadh-gail, tab barā  
*he-squandered. The-entire wealth his spent-was, then a-great*  
 akāl paral oh dēs-mō. Garīb hōe-gailē, ō jini-kēhu kihā  
*famine fell that country-in. Poor he-became, and somebody near*  
 rahe lag<sup>a</sup>lē. Ihē kah<sup>a</sup>lē ki, 'khēt-mē sūar charāwā.' Suariā-ke  
*to-dwell began. This-one said that, 'the-field-in swine feed.' The-swine-of*  
 dhērhi jē khāe-kē rahē, sē ap<sup>a</sup>ne lag<sup>a</sup>lē khāe.  
*the-husks which eating-for were, those he-himself began to-eat.*  
 Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kah<sup>a</sup>lē  
*Anyone anything giving not was. Then his senses opened, he said*  
 ki, 'ham<sup>a</sup>rā bāp-ke majūrā-lōg-ke dhēr rōṭi bāch jā-lā. Ab ham  
*that, 'my father's servant-people-of much bread surplus goes. Now I*  
 bhūkhē muat-bāni. Ham ap<sup>a</sup>nā bāp kihā uṭh-ke jāib. Un-kā-sē  
*of-hunger dying-am. I my-own father near having-risen will-go. Him-to*  
 jāe-ke kahab ki, "ham barā pāp kailī Baikunṭh-kā, adhikā raūrā  
*having-gone I-will-say that, "I great sin did Heaven-of, moreover Your-Honour*  
 sām<sup>a</sup>nē. Rāur bēṭā kahāwe lāek naikhī. Hē bāp,  
*before. Your-Honour's son to-be-called fit I-am-not. O father,*  
 ham<sup>a</sup>rā-kē ē-gō banihārē-kē sāmān jānī." ' Tab ap<sup>a</sup>nā bāp-kanē  
*me one servant-to equal consider." ' Then his-own father-near*  
 gailē. Phailāwā rah<sup>a</sup>lē tāis-hi bāp-kē chhōh lāgal.  
*he-went. At-a-distance he-was then-even the-father-to compassion was-attached.*

Dawar-ke kōrā-mē dhai-ke chūmā dēwe lag<sup>a</sup>lē. Bētā kah<sup>a</sup>lan kī, 'hē bāp, ham  
*Running lap-in seizing kisses to-give he-began. The-son said that, 'O father, I*  
 sar<sup>a</sup>g-ke kām raūrā āgē nā kailī-hā, raūrā āgē  
*heaven-of duty Your-Honour's before not have-done, Your-Honour's before*  
 pāp kailī-hā. Ab pher raūrā bētā kahāwe lāek nā rah<sup>a</sup>lī.  
*sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'*  
 Lēkin ō-kar bāp kah<sup>a</sup>lan nōkar-kē kī, 'nīman kap<sup>a</sup>rā  
*But his father said the-servants-to that, 'excellent clothes*  
 nikāl-ke pahire-kē dā : log<sup>a</sup>ni in-kā-ke hāth-mē āguṭhi  
*having-brought-out wearing-for give : you-people his hand-on a-ring*  
 pahirā-dā, gōr-mē jutā pahirā-dā. Ham<sup>a</sup>nī khāī, khusī karī. Kāhe  
*put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because*  
 kī hamār bētā mar-gail-rah<sup>a</sup>lē-hā, tā jī-gailē-hā; bhulā-gail-rah<sup>a</sup>lē-hā,  
*that my son had-died, indeed has-lived; had-been-lost,*  
 sē milal-hā.' Tab khusī kare lag<sup>a</sup>lē-hā.  
*he has-been-found.' Then happiness to-make they-began.*

Un-kar jēth bētā khēt-mē rah<sup>a</sup>lē. Ghar-kā nagich ailē, tab  
*His elder son field-in was. The-house-of near he-came, then*  
 nāch bājā un-kā kār-sē sunail. Ap<sup>a</sup>nā nōkar-mē-sē  
*dancing music his ears-by were-heard. His-own servants-in-from*  
 balāe-ke puchh<sup>a</sup>lē kī, 'hō, i kawan tamāsā hōt-bātē?' Ū  
*having-called he-asked that, 'ho, this what strange-thing is-occurring?' He*  
 kah<sup>a</sup>lan kī, 'rāur bhāī ailē-hā. Rāur bāp nīman  
*said that, 'Your-Honour's brother has-come. Your-Honour's father excellent*  
 bhōjan karaulē-hā, ehi-wāstē jē khusī sāth sē ailē-  
*dinner has-caused-to-be-made, this-on-account-of that happiness with he has-*  
 hā.' Lēkin ū khisiā-ke gharē nā gailan. Ehi-wāstē  
*come.' But he being-angry in-the-house not went. This-on-account-of*  
 unhi-ke bāp bāhar ā-ke manāwe lag<sup>a</sup>lē. Ū ap<sup>a</sup>nā bāp-sē  
*his father outside having-come to-appease began. He his-own father-to*  
 bol<sup>a</sup>lē kī, 'dēkhī, barisan-sē rāur sēwā kailī-hā; raūrā  
*said that, 'see, years-from Your-Honour's service I-have-done; Your-Honour's*  
 bāt-kē kab<sup>a</sup>hi ṭar<sup>a</sup>lī-hā nā. Rāuā ē-gō paṭharu-ō nā di<sup>a</sup>h<sup>a</sup>lī.  
*word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-*  
 hā, kī ap<sup>a</sup>nā iār-kē khilāī. Lēkin ihē rāur  
*given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's*  
 bētā jē bārē, randī-kā sāth sajē dhan nok<sup>a</sup>sān kar-di<sup>a</sup>h<sup>a</sup>lē, jaisē  
*son who is, harlots-of with the-entire wealth destruction has-made, just-as*  
 ailē-hā tāis<sup>a</sup>hī nīman bhōjan karaulī-hā.  
*he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'*  
 Un-kar bāp kah<sup>a</sup>lē-hā kī, 'tū tō barōbar sangē bar<sup>a</sup>lē-bārā;  
*His father said that, 'thou indeed always with-(me) remainest;*

jē-kuchhu      hamār      hāwē,      sē      sajē      tohār      hā.      Lēkin      tohār  
*whatever      mine      is,      that      entire      thine      is.      But      thy*  
 bhāi      mar-gail-rah<sup>al</sup>lē-hā,      sē      jī-gailē-hā,      ab      anand      khusī      kar-nā  
*brother      had-died,      he      has-lived,      now      rejoicing      happiness      making*  
 chāhī.  
*is-proper.'*

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARI

## BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

## SPECIMEN II.

(Babu Girindra-nāth Dutt, 1898.)

एगो सिआन रहले, एगो गाए रखले रहले । न उनकर जात ठोग पुछे  
 ए नाई कैसे मोटासठ बाढ़, कहलन की हम छिजने का बेना मुंह बाईले, एक गाँव  
 नोजो आँकन यवाईले, गंगाजी के पानी एक यिनुआ पोले, दाँत नहरागैले । सिआन ठोग  
 कहले की दाँत हमान पून हिलेन । यह योइनीकनी के मानों । गैले ठोग तो ना  
 मोटासठ । ब्रोकन जातिआ गैरए के मुआ दीहले ।

## TRANSLITERATION AND TRANSLATION.

Ē-gō	siār	rah'lē.	Ē-gō	gāe	rakh'lē-rah'lē.	Tā	un-kar
A	jackal	there-was.	A	cow	he-used-to-keep.	Then	his
jāt-lōg	puchhal,	'ē bhāi,	kaisē	motāil	bārā?	Kah'lan	kī, 'ham
caste-people	asked,	'o brother,	how	fattened	are-you?	He-said	that, 'I
phajire-kā	bērā	mūh dhōi-lē,	ēk	gāl	rōj-ō	ākar	chahāi-lē,
morning-of	at-the-hour	face wash,	one	mouthful	daily-also	gravel	I-chew,
Gangā-jī	ke pānī	ēk chiruā	pī-lē,	dāt	bhah'rā-gail.	Siār-lōg	kah'lē
Ganges	of water	one handful	I-drink,	teeth	have-fallen-out.	The-jackal-people	said
kī,	'dāt	hamār	tūr-dih'lan.	Chalā	chodanikarō-kē	mārī.	Gail
that,	'teeth	of-us	he-broke.	Come	the-vile-one	let-us-kill.	Went
nā	bhētāil.	Ō-kar	jatiā	gaiiē-kē	muā-dih'lē.		
not	they-found-him.	His	caste-fellows	the-cow	killed.		

## FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.'<sup>1</sup> The other jackals said, 'this fellow has broken our teeth.' Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

<sup>1</sup> The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

<sup>2</sup> *Anglice*, he has pulled our legs.



## NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpurī with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpurī; and that to the west as Sarwarīā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpurī, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpurī:—

Name of District.	Approximate population speaking Northern Standard Bhojpurī.
Saran . . . . .	1,404,500
Gorakhpur, Northern Standard Bhojpurī of Deoria, about . . . . .	100,000
„ Gorakhpurī . . . . .	1,307,500
„ Sarwarīā . . . . .	1,569,307
Basti, Sarwarīā . . . . .	1,783,844
Total . . . . .	6,165,151

The dialect spoken in Central and North Saran is fully explained in the Bhojpurī Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpurī of Shahabad.

## I.—NOUNS—

The plural is sometimes formed by adding the syllable *sā*. Thus *ghōṛā-sā*, horses. In Standard Bhojpurī it is more usual to employ this suffix with verbs than with nouns.

## II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for ‘this’, Saran has also *hai*, genitive *hē-kar*, oblique form *hē* or *hekārā*. Similarly, for ‘that’, we find *hai*, *heū*, *haiūē*, *heuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hokārā*. For ‘anyone’, we sometimes meet *kōi*, and for the adjective ‘what’ *kauan*.

## III.—VERBS—

## A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bātē* in all districts north of the Ganges, though the form *bārē* is also used. We thus get forms like *bātē*, or *bānē*, I am; *bāṭā*, you are, and so on.

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The plural is sometimes formed by adding the syllable *sā*. Thus *ghōrā-sā*, horses. In Standard Bhojpurī it is more usual to employ this suffix with verbs than with nouns.

## II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for 'this', Saran has also *hai*, genitive *hē-kar*, oblique form *hē* or *hek'rā*. Similarly, for 'that', we find *hai*, *heū*, *haiē*, *heuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hok'rā*. For 'anyone', we sometimes meet *kōi*, and for the adjective 'what' *kauan*.

## III.—VERBS—

## A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bātē* in all districts north of the Ganges, though the form *bārē* is also used. We thus get forms like *bātē*, or *bānī*, I am; *bātā*, you are, and so on.

**B.—Finite Verbs.**

*Simple Present.*—Optional forms used in Saran are, 2nd Sing., *dekhue*, *dekhues*; 3rd Sing., *dēkhue*, *dēkhai*; 3rd Plur., *dēkhen*.

*Past.*—This, as has been remarked in the case of the Palamau specimens, besides having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing., *dekh<sup>u</sup>tes*, *dekhue*; 3rd Sing., *dekhue*; 1st Plur., *dekhui*; 2nd Plur., *dekhua<sup>h</sup>*, *dekhua*; 3rd Plur., *dekh<sup>u</sup>ten*, *dekhuan*.

The following forms in use in Saran are due to the influence of the Maithili spoken to the east of the Gaṇḍak.

*1st person*,—*ham dekh<sup>u</sup>liya<sup>in</sup>*. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh<sup>u</sup>liya<sup>in</sup>*, I saw His Majesty the King.

*Ham dekh<sup>u</sup>liya<sup>wā</sup>*. Only used when the object of the verb is in the second person, and special respect is shown to it. Thus, *ham rājā-kē dekh<sup>u</sup>liya<sup>wā</sup>*, I saw your Honour.

*2nd person*, *tū dekh<sup>u</sup>lahus*. Only used when contempt is shown to the object in the third person. Thus, *tū maliyā-kē dekh<sup>u</sup>lahus*, you saw the wretched gardener.

*Tū dekh<sup>u</sup>lahun*. Only used when respect is shown to the object in the third person. Thus, *tū rājā-kē dekh<sup>u</sup>lahun*, you saw His Majesty.

*Past Conditional.*—2nd Sing., *dekh<sup>u</sup>tes*. 3rd Plur., *dekh<sup>u</sup>ten*.

Generally speaking, Saran uses the suffixes *hā*, *hā*, *hā*, *hā*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rah<sup>u</sup>i<sup>h</sup> hā*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u*, instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpuri spoken across the Gogra. Such are the Instrumental in *an* as in *bhūkhan*, by hunger, and the third person in *a<sup>u</sup>*, as in *rahua<sup>u</sup>*, they were. It has not been thought necessary to give an interlinear translation.

[No. 43.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

(Pandit Murli-dhar Nāgar, 1898.)

एक अदिमी के दुइ छँवड़ रहएँ। उन्हन में से लहुरका कहए की ए काका घर के धन में जवन हमरा बखरा होखै तवन दे दीं। ऊ आपन सगरी धन उन्हन के बाँटि दिहए। थोरे दिन भउए की लहुरका छँवड़ा सगरी धन अपने पाले ले-के बड़े लम्मे बहरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिहए। जब सगरी धन ओरा गउए त ओ देस में अकाल पड़ए। गरीब हो गउए। त ओ देस के एगो बसिन्ना केहाँ रहे लगए। ऊ ओकरा के सूअरि चरावे के अपना खेत में भेजि दिहए। ओकरा मन में अउए की सूअरि जवन छाल खातारीँ ओही से आपन पेट भरतीं। अवर केहु ओकरा के खाये के ना देत रहए। त ऊ होस करए आ कहए की हमरा बाप कीहाँ दुकेतना बनिहार के खाये से अधिक रोटी मिलतारैँ आ हम भूखन मरतानी। हम अपना बाप के लगे उठि के जाव आ उनका से कहबि की हे बाप हम भगवान आगे आ तोहरी हजूर में बाउर काम कइले बानीं। हम तोहरा छँवड़ कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तब उठि के अपने बाप के लगे चले। अबहीं फर-कहीं रहए की उन के बाप के उनका देखि के छोह लगए। आ दवरि के गर में गर मिला लिहए। चुमुए चटए। त छँवड़ा कहए की हे बाप हम अपने भगवान के उलटा आ तोहरा अगाड़ी बाउर काम कइले बानीं। अब ए लायक ना बानीं की तोहरा छँवड़ कहाई। लेकिन बाप अपने नोकर चाकर से कहए की खूब बढ़ियाँ कपड़ा निकारि इनकरा के पहिराव आ हाथ में अँगूठी और गोड़ में जूता पहिराव अवर सुख से खाई। काहे से की हमरा बेटा मूअल रहए अब जी गउए। भुलाइल रहए मिलि गउए। तब सब केहु खुसी करे लगएँ।

उन के बड़का छँवड़ा खेत में रहए। जब घर के लग अउए त बाजा आ नाँच के अवाज सुनए। आ ऊ अपने नोकर में से एगो के बुला के पुकए, ई का है। त लोग बतलैँ की तोहरा भाई अइलैँ हैं। तोहरा बाप आछा २ खियलैँ हउअनि। काहे की उनका सब तरे आछा पडलैँ। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चहए। त उनका बाप बहरा हो के मनावे लगए। ऊ बाप के जबाब दिहए की देख हम एतना दिन से तोहार खिजमति करतानी आ कवनी तोहरा हुकुम ना टरई। बाकी तू जबहीं एको भेरी के बाचा ना दिहई की अपने सँघतियन के संगे खुसी खइतीं पियतीं। लेकिन तोहरा बेटा जे हरजाइन में तोहरा धन माटी मिला दिहए जवना घरी ऊ अउए ओही घरी रवाँ आछा भोजन करई। बाप कहलनि की तू सब दिना हमरा लगे बाई आ जवन हमरा है तवन तोहरा है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूअल रहए से जी गउए भुलाइल रहए से मिलि गउए ॥

[No. 43.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

## TRANSLITERATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ēk adimi-kē dui chhāwār rahuaī. Unhan-mē-sē lahur<sup>a</sup>kā kahuē ki ‘ē kākā, ghar-ke dhan-mē jawan hamār bakh<sup>a</sup>rā hōkhai tawan dē-dī.’ Ū āpansag<sup>a</sup>ri dhan unhan-kē bāṭi dihuē. Thōrai din bhaūē ki lahur<sup>a</sup>kā chhāw<sup>a</sup>rā sag<sup>a</sup>ri dhan ap<sup>a</sup>ne pālē lē-ke barē lammē bah<sup>a</sup>rā chali gaūē. Uh<sup>a</sup>wā sag<sup>a</sup>ri dhan bad<sup>a</sup>māsī-mē luṭā dihuē. Jab sag<sup>a</sup>ri dhan orā gaūē, tā ō dēs-mē akāl paruē; garīb hō gaūē. Tā ō dēs ke ēgō basinnā kehā rahe laguē. Ū ok<sup>a</sup>rā-kē sūari charāwe-kē ap<sup>a</sup>nā khēt-mē bhēji dihuē. Ok<sup>a</sup>rā man-mē aūē ki ‘sūari jawan chhāl khātārī ōhī-sē āpan pēt bhar<sup>a</sup>tī.’ Awar kēhu ok<sup>a</sup>rā-kē khāye-kē nā dēt rahuē. Tā ū hōs karuē, ā kahuē ki ‘ham<sup>a</sup>rā bāp kihā duket<sup>a</sup>nā banihār-kē khāye-sē adhik rōṭi mil<sup>a</sup>tāraī ā ham bhūkhan mar<sup>a</sup>tānī. Ham ap<sup>a</sup>nā bāp-ke lagē uṭhī-ke jāb ā un<sup>a</sup>kā-sē kahabi ki, “hē bāp ham Bhag<sup>a</sup>wān āgē ā toh<sup>a</sup>ri hajūr-mē-bāur kām kailē-bānī. Ham toh<sup>a</sup>rā chhāwār kahāwe lāyak nā bānī. Ham<sup>a</sup>rā-kē ap<sup>a</sup>ne banihāran-mē ēk-ke-tarē rākhi.”’ Tab uṭhī-ke ap<sup>a</sup>ne bāp-ke lagē chaluē. Ab<sup>a</sup>hī phar<sup>a</sup>kahī rahuē ki un-ke bāp-ke un-kā dēkhi-ke chhōh laguē. Ā dawārī-ke gar-mē gar milā lihuē, chumuē chatuē. Tā chhāw<sup>a</sup>rā kahuē ki, ‘hē bāp ham ap<sup>a</sup>ne Bhag<sup>a</sup>wān-ke ulṭā ā toh<sup>a</sup>rā agārī bāur kām kailē bānī. Ab ē lāyak nā-bānī ki toh<sup>a</sup>rā chhāwār kahāī.’ Lēkin bāp ap<sup>a</sup>ne nōkar ehākar-sē kahuē ki ‘khūb barhiyā kap<sup>a</sup>rā nikāri in-karā-kē pahirāwā ā hāth-mē āgūṭhī aur gōr-mē jūtā pahirāwā, awar sukh-sē khāī kāhe-sē ki ham<sup>a</sup>rā bēṭā mūal rahuē, ab jī gaūē; bhulāil rahuē, mili gaūē.’ Tab sab kēhu khusī kare laguaī.

Un-ke bar<sup>a</sup>kā chhāw<sup>a</sup>rā khēt-mē rahuē. Jab ghar ke lag aūē tā bājā ā nāch ke awāj sunuē ā ū ap<sup>a</sup>ne nōkar-mē sē ēgō-kē bulā-ke puchhuē, ‘i kā hai?’ Tā lōg bataūlāī ki ‘toh<sup>a</sup>rā bhāī aīlāī-hā. Toh<sup>a</sup>rā bāp āchhā āchhā khiyaūlāī haūani kāhe-ki un-kā sab tarē āchhā paūlāī.’ Lēkin ū khisiyā gaūē ā bhitar nā āwe chahuē. Tā un<sup>a</sup>kā bāp bah<sup>a</sup>rā hō-ke manāwe laguē. Ū bāp-ke jābāb dihuē ki ‘dēkhā ham et<sup>a</sup>nā din-sē tohār kliij<sup>a</sup>mati kar<sup>a</sup>tānī ā kaw<sup>a</sup>nō toh<sup>a</sup>rā hukum nā ṭaruī. Bāki tū kab<sup>a</sup>hī ekō bhērī-ke bāchā nā dihuā ki ap<sup>a</sup>ne sāgh<sup>a</sup>tiyan ke saṅgē khusī khāitī piyatī. Lēkin toh<sup>a</sup>rā bēṭā jē har<sup>a</sup>jāin-mē toh<sup>a</sup>rā dhan māṭi milā dihuē, jaw<sup>a</sup>nā gharī ū aūē, ōhī gharī rawā āchhā bhōjan karuī.’ Bāp kah<sup>a</sup>lani ki ‘tū sab dinā ham<sup>a</sup>rā lagē bārā, ā jawan ham<sup>a</sup>rā hai tawan toh<sup>a</sup>rā hai. Lēkin khusī kare-kē awar khus hōkhe-kē jarūr chāhī kāhe-sē ki i tohār bhāī mūal rahuē, sē jī gaūē; bhulāil rahuē, sē mili gaūē.’

## GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsil Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padrauna and of Deoria and of about two-thirds of the Tahsil of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows:—

Northern Standard Bhojpuri . . . . .	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā . . . . .	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans) . . . . .	6,204	
Other languages . . . . .	1,057	
<b>TOTAL . . . . .</b>	<b>2,994,057</b>	

These figures take no account of the secret languages spoken by wandering tribes of Dōms and Naṭs, which have not been separated out in the local return. The languages spoken by Dōms and Naṭs are not of importance, and specimens will be given from other Districts.

## AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern Indian* on p. 429.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad *ā*-sound, which is so marked a feature of Bhojpuri. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *daa* for *dā*, *laa* for *lā*, *pahirāwaa* for *pahirāwā*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *ṛ*. Thus we have *paral*, it fell, instead of *paṛal*.

Instead of *tek'rā*, the oblique form of *sē*, he, we find *sek'ra*. Instead of *kachhu*, we find *kuchh*.

As usual in the North-Gangetic Districts, forms like *bātē* and the like are preferred to the southern *bārē*, he is. The form with *r*, is, however, also used. There is a third person plural *bānē*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bānī*.

There is a third person plural in *ē*, which has been borrowed from the trans-Gogra *ai* previously alluded to, see p. 225. Thus, *rah'tē*, they were. It has a feminine in *i*, as in *kah'tī*, she said, used honorifically. It should be noted that, in the second specimens, *nāki*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *an*, in *bhūkhan*, by hunger.

(Pandit Murli-dhar Nāgar, 1898.)

[illegible]





## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

## SPECIMEN I.

## TRANSLITERATION.

*(Pandit Murli-dhar Nāgar, 1898.)*

Ēk adimī-kē dui bēṭā rah<sup>1</sup>lē. Unhan-mē-sē chhoṭ<sup>a</sup>kā kah<sup>a</sup>las kī, ‘ē dādā ghar-ke dhan-mē jawan hamār bakh<sup>a</sup>rā hō-lā tawan ham-kē dē-dā.’ Ū dhan unhan-mē bāt di<sup>a</sup>las. Thor<sup>a</sup>kī din pāchhē chhoṭ<sup>a</sup>kā put<sup>a</sup>wā sag<sup>a</sup>rī dhan baṭōrī-ke barī dūr bah<sup>a</sup>rā nikari gail. A uh<sup>a</sup>wā sagari dhan bad<sup>a</sup>māsi-mē luṭā di<sup>a</sup>las. Jab sag<sup>a</sup>rī dhan orā gail tab ō dēs-mē akāl paral ā ū garīb hō-gail. Tab ō dēs-ke ēgō barē adimi kihē chali gailē. Ū unkā-kē sūari charāwe-kē ap<sup>a</sup>nā khēt-mē bhēj di<sup>a</sup>las. Ōkar man karē kī sūari jawan chhāl khātārī ōhī-sē āpan pēt bhar<sup>a</sup>tī.’ Kēhū ō-kē khāe-kē nāhī dēt rahal. Tab hōs kailas, ā kah<sup>a</sup>las kī, ‘ham<sup>a</sup>rā bāp kehā du-ket<sup>a</sup>nā majūr-kē khāe-sē adhikā rōṭī mil<sup>a</sup>tārē ā ham bhūkhan mar<sup>a</sup>tārī. Ham ap<sup>a</sup>nā bāp-ke lagē uṭhī-ke jāib ā ō-sē kahab kī “ham Bhag<sup>a</sup>wān ā tohārī hajūr-mē bāur kām kailī, ā ē lāek nāikhī kī tohār bēṭā kahāī. Ham<sup>a</sup>rā-kē ap<sup>a</sup>nā majūran-mē rākhi-lā.”’ Tab uṭhī-ke ap<sup>a</sup>nā bāp-ke lagē chal<sup>a</sup>lē. Ab-hī phar<sup>a</sup>kahī rah<sup>a</sup>lē kī un-kā bāp-kā un-kē dēkhi-ke chhōh lāgal ā dauri-ke gar-mē gar milā lih<sup>a</sup>lē, ā barī bēṭ lē chum<sup>a</sup>lē chuṭ<sup>a</sup>lē. Bēṭā kah<sup>a</sup>lē kī, ‘hē bāp ham Bhag<sup>a</sup>wān kā ā toh<sup>a</sup>rā mokābil bāur kām kailī ab ē lāek nāikhī kī tohār bēṭā kahāī.’ Bāp ap<sup>a</sup>nā nōkar chākar-sē kah<sup>a</sup>lē kī, ‘khūb barhiā kap<sup>a</sup>rā nikārī lē-āwā ā in<sup>a</sup>kē pahirāwā. Jā hāth-mē āguṭhī ā gōrē-mē jūtā pahirāwā, awar sukh-sē khāī. Kāhe-sē kī hamār bēṭā mūal rahal hā, ab jī gail; bhulāil rahal, ab mil gail.’ Tab sab kēhū khus hō gailē.

Un-kā<sup>1</sup> bar<sup>a</sup>kā put<sup>a</sup>wā khēt-mē rahal. Jab ghar-ke lagē āil tā bājā nāch sune-mē āil. Tā ap<sup>a</sup>nē nokar-mē-sē ēgō-kē bulā-ke puchh<sup>a</sup>las kī ‘ī kā hai?’ Tā lōg bataulē kī, ‘tohār bhāi āilē hāī. Tohār bāp achhā achhā khiaulē-hē, kī un-kā achhā paulē-hē.’ Ū ehi par bigari gailē ā bhitar nāhī āwe chah<sup>a</sup>lē. Tā un-kā bāp bah<sup>a</sup>rā ā-ke manāwe lag<sup>a</sup>lē. Ū bāp-kē jabāb la(gaū)lē kī, ‘dēkhā, ham et<sup>a</sup>nā din-sē tohār khid<sup>a</sup>mat kar<sup>a</sup>tānī ā kaw<sup>a</sup>nō tohār hukum nāhī tar<sup>a</sup>lī, bāki tū kab<sup>a</sup>hī ēkō bhēṛī-ke bāchā nāhī di<sup>a</sup>hā-lā kī ap<sup>a</sup>nā sāghatian-ke sāngē khusī-sē khātī pīatī. Ā jab ī tohār bēṭā āil-hē jē tohār dhan khēl kūd-mē māṭī milāy di<sup>a</sup>las sek<sup>a</sup>rā-kē jaw<sup>a</sup>nā ghari ū āil taunā ghari raūā achhā bhōjan karaulī.’ Bāp kah<sup>a</sup>lan kī, ‘sunā, tū sab dinā ham<sup>a</sup>rā lagē bārā ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chāhī, kāhe-sē kī ī tohār bhāi mūal rahal-hē, sē jī gailan; bhulāil rah<sup>a</sup>lē-hē, sē mili-gailē.’

<sup>1</sup> Mistake for *un-ke*.

[No. 45.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

## SPECIMEN II.

(Pandit Murlī-dhar Nāgar, 1898.)

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरब्बर एक संगी लोग रहें। ना उन के ऊ बिसारे ना उन के ऊ छाड़ें। कुछ दिन एही तरे बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारो अइसन भइल की एक के देखे में एक नअ। नाकि कहलीं की हे सियार तू हम से का लपटियाइल बाड़अ, तोहरे अइसन हम बीस जने के ठाढ़े लील जाईलें। सियार भरना दिहलें की तू का हअऊ। हम बड़े बड़े के देख लेइव। तोहारा देहि के जोर बा हमरा अकिल के बा। तोहारा से जवन बने तवन करिहअ। हम तोहारा के मना नइखीं करत। हमरा के राम बानें। फिर एही तरे दूनो जने कलह कइ के आपन आपन राह लिहलें। नाकि नही में चलि गइलीं सियार बन में ॥

नही के तोरे एगो पीपर के पेड़ रहे। ओकर सीरि कुछ दूरि ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सीरि पर बइठ के पानो पीयत रहलें। तब लेक नाकि देख लिहलस आ डुबले डुबल आ के उन के गोड़ धइलस। सियार अपने मन में कहलस की नाकि तअ आपन दाँव लिहलसि अब कवन उपाय करीं। फेर कहलें की, हे नाकि तू भल बाड़ू। धरे के गोड़ तअ धइलू हअ सीरि। बस नाकि गोड़ छोड़ि के सीरि हउहा के धइ लिहलीं। सियार मुँह रिगावत भागि गइलें आ नाकि हाथ मलि के रहि गइलीं ॥

अब बयर अउरी बढि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइलीं। सियार अवते महुँकि से बूझि गइलें की नाकि बइठल बाड़ीं। कहलें की हे भया हमार मानि गुंगुआत रहलि हअ। आजु काहे नइखीं गुंगुआत। तब लेक नाकि गुंगुअइलीं। सियार कहलें की अब हमार मानो लेहलू। अच्छा एही में रहअ आ ई कहि के चलि दिहलें आ मानि में के रहल छाँड़ि दिहलें ॥

तब एगो पतई के गाँज में जे गोड़ बटोरेलन से रहे लगलें। नाकि जोह लगा के गाँजो में पहुँचलि। पीछे सियार अइलें। तअ गाँज के पतई खड़बड़ देखि के बूझि गइलें की एह में नाकि आ गइल बाटो। कहलें की हे भया आगे तअ हमार गाँज खरखरात रहल। आजु काहे नइखीं खरखरात। तब ले नाकि पत्ता खरखरइवे तअ कइलीं। सियार कहलें, अच्छा तअ बूझि गइलीं। बस करअ, दउरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूँक दिहलें। नाकि ओही में भसम हो गइलीं ॥

अकिल के आगे जोर कुछ ना काम करेला ॥

[No. 45.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

(Pandit Murli-dhar Nāgar, 1898.)

Ēgō siyār ā ēgō nāki-mē̃ baṛī saṅghat rahal. Rāt din barabbar  
*One jackal and one alligator-in great friendship was. Night day always*  
 ēk-saṅgē lōg rahē. Nā un-kē ū bisārē nā un-kē ū. chhārē. Kuchh  
*together (these-)people lived. Not her he forgets not him she leaves. Some*  
 din ēhi tarē bit-gail. Ēk bēṛ kaw'nō bāt-mē̃ bigār  
*days in-this-very way passed. One time some thing-in enmity*  
 hō-gail. Ā bigār-ō aisan bhail kī ēk-kē  
*took-place. And the-enmity-also of-such-a-nature became that one*  
 dēkhe-mē̃ ēk nā. Nāki kah'ī kī, 'hē siyār, tū  
*seeing-in the-other not.<sup>1</sup> The-alligator said that, 'O jackal, you*  
 ham-sē kā lap'tiyāil bārā? Toh'r-ē aisan ham bis janē-kē thār'hē  
*me-with why entangled are? Thee like I twenty individuals standing*  
 hī-jāi-lē.<sup>2</sup> Siyār bhar'nā-dih'lē kī, 'tū kā  
*(i.e. entirely) am-accustomed to-eat-up.' The-jackal staked-the-word that, 'you what*  
 hāū? Ham baṛē baṛē-kē dēkh-lēib.<sup>3</sup> Toh'rā dēhi-ke jōr bā, ham'rā akl-  
*are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-*  
 ke bā. Toh'rā-sē jawan banē tawan karihā. Ham toh'rā-kē manā  
*of is. You-by what can-be-done that you-may-do. I you-to forbidding*  
 naikhī karat. Ham'rā-kē Rām bānē.<sup>3</sup> Phir ēhi tarē dūnō janē  
*not am-doing. Me-to Rām is.' Again in-this-very way both-even people*  
 kallah-kāi-ke āpan āpan rāh lih'lē. Nāki naddi-mē̃ chali gailī,  
*quarrelling their-own their-own way took. The-alligator river-into went away,*  
 siyār ban-mē̃.  
*the-jackal forest-in.*

<sup>1</sup> This means 'one could not brook the sight of the other', i.e., each desired the annihilation of the other.

<sup>2</sup> *Lap'tiyāil bārā* is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one lies in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'

<sup>3</sup> *Tū kā*, etc.—*dēkh lēib*, you are nothing to me. I can face those who are really great in cunning and power.

Naddi-ke tirē ēgō pipar-ke pēr rahē. Ō-kar sōri kuchh dūri-lē  
*River-of bank-on one pipal-of tree was. Its root some distance-to*  
 pāni-mē chali-gail-rahāl, ā kuchh ūpar rahē. Ēk din siyār-Rām<sup>1</sup> ōhi  
*water-into had-gone, and some above was. One day jackal that-very*  
 sōri-par baith-ke pāni piyat rah<sup>2</sup>lē. Tab-lek nāki dēkh-  
*root-on sitting water drinking was. In-the-meantime the-alligator happened-*  
 lih<sup>3</sup>las ā dub<sup>4</sup>lē-dubal ā-ke un-ke gōr dhaīlas. Siyār ap<sup>5</sup>ne  
*to-see (him) and diving coming his foot caught. The-jackal his-own*  
 man-mē kah<sup>5</sup>las kī, 'nāki tā āpan dāw lih<sup>5</sup>lasi, ab kawan  
*mind-in said that, 'the-alligator to-be-sure her-own turn' took, now what*  
 upāy karī?' Pher kah<sup>5</sup>lē kī, 'hē nāki, tū bhal<sup>5</sup> bārū; dhare-kē  
*device may-I-do?' Again he-said that, 'O alligator, you good are; [holding-for*  
 gōr tā dhailū-hā sōri.' Bas<sup>4</sup> nāki gōr chhōri-ke sōri  
*feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root*  
 haūhā-ke dhaī-lih<sup>5</sup>lī. Siyār mūh rigawat bhāgi-gailē, ā  
*eagerly' caught. The-jackal with-face making-(him)-angry ran-away, and*  
 nāki hāth mali-ke rahi-gailī.  
*the-alligator hand rubbing remained.*  
 Ab bayar aūr-i barhi-gail. Ek din nāki siyār-ke māni-mē  
*Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in*  
 jā-ke baithi-gailī. Siyār aw<sup>5</sup>tē mahāki-sē būjhi-gailē kī nāki  
*going sat-down. The-jackal on-coming the-scent-from understood that the-alligator*  
 baithal-bārī. Kah<sup>5</sup>lē kī, 'hē bhayā, hamār māni gūguāt-rahali-hā,  
*is-seated. Said-he that, 'O brother, my den was-making-a-sound-like-gū-gū,*  
 āju kāhe naikhī gūguāt?' Tab-lek nāki  
*to-day why is-not making-a-sound-like-gū-gū?' In-the-meantime the-alligator*  
 gūguailī. Siyār kah<sup>5</sup>lē kī, 'ab hamār mān-ō leh<sup>5</sup>lū.  
*made-a-sound-like-gū-gū. The-jackal said that, 'now my den-also you-took.*  
 Achchā, ēhi-mē rahā.' Ā ī kahi-ke chāli-dih<sup>5</sup>lē, ā māni-mē-ke  
*All-right, this-very-in live.' And this saying he-went-away, and den-in-of*  
 rahāl chhāri-dih<sup>5</sup>lē.  
*living gave-up.*  
 Tab ēgō patai-ke gāj-mē jē Gōr batōre-lan sē rahe lag<sup>5</sup>lē.  
*Then one leaves-of pile-in which Gonds collect he to-live began.*  
 Nāki jōh-lagā-ke gājō-mē pahūchali. Pichhē. siyār  
*The-alligator search-applying the-pile-also-into went. Afterwards the-jackal*

<sup>1</sup> In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox. But *Rām* is only added to the name of a male hero. To the name of a heroine *Rānī* is added, or sometimes *Dē*.

<sup>2</sup> *Dāw lēb*, to take revenge upon.

<sup>3</sup> *Tū bhal bārū* means 'you are a great fool.'

<sup>4</sup> *Bas*=thereupon suddenly.

<sup>5</sup> *Haūhā ke* is used when one makes a mess of a thing by too great haste.

allē; tā gāj-ke patai khar<sup>a</sup>bar dēkhi-ke būjhi-gailē kī  
 came; then pile-of leaves upset seeing understood that  
 ēn-ū-mē nāki ā-gail-bāṭī. Kah<sup>l</sup>ē ki, 'hē bhayā,' āgē tā  
 this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure  
 hamār gāj khar<sup>a</sup>kharāt-rabal. Āju kāhe naikhī khar<sup>a</sup>kharāt?' Tab-lē  
 my pile was-rustling. To-day why not-is rustling? In-the-meantime  
 nāki pattā khar<sup>a</sup>kharāibē tā kaīlī. Siyār kah<sup>l</sup>ē,  
 the-alligator leaves to-rustle actually made. The-jackal said,  
 'achehhā, tā būjhi-gailī. Bas-karā.' Daūral chali-gail tani-ki-ēk  
 'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little  
 āgi lē-ā-ke gāj phūk-dih<sup>l</sup>ē. Nāki ohī-mē bhasam hō-gailī.  
 fire bringing the-pile set-fire-to. The-alligator that-very-in ashes became.  
 Akil-ke āgē jōr kuchh nā kām kare-lā.  
 Wisdom-of before brute-force any not work does.

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I' faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den alway said 'gū gū,' and to-day it says nothing at all.' Then the alligator cried out 'gū gū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gōṇḍs. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

## SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruār' is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhauri in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhmaṇs refused to sacrifice for him, on the ground that he was guilty of killing Rāyaṇa who was himself a member of their caste. He then imported some Brāhmaṇs from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhauri in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, i.e., the modern Gōgrā, to the place where the arrow fell should belong to these Brāhmaṇs and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhmaṇs, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpuri is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpuri of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows:—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti . . . . .	1,783,844
Gorakhpur . . . . .	1,569,307
<b>TOTAL</b>	<b>3,353,151</b>

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpuri of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.



There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpuri.

We see the same reluctance to use the cerebral *r* in Basti that we observed in Gorakhpur. Thus, we find *paral*, it fell, used instead of *paral*. The termination of the genitive is *kāi*, with an oblique form *kē*. This is borrowed from Western Bhojpuri. Thus, *dañu-kai*, of God, but *bāp-kē lagē*, near the father. As in Gorakhpur, the instrumental singular ends in *an*, as in *bhūkhan*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil achchhi-kai*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *ham<sup>r</sup>ē bāp-kē ihā*, near my father. So, *tuh<sup>r</sup>ē*, *ok<sup>r</sup>ē*, *in-kē*, *ap<sup>n</sup>ē*; and similarly, *taunē-sē*, from this. For the second personal pronoun honorific, instead of *raivā*, etc., Sarwariā has *tū*, genitive *tuhār*, obl., *tuhē* or *tuh<sup>r</sup>ē*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *ok*. The relative and correlative pronouns are *jaun* and *taun*, instead of *jē* and *sē*. Their oblique forms are *jaunē* and *taunē*. *Kāw* is 'what?', *kuchh* is 'anything', and *kit<sup>n</sup>ā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpuri.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kak<sup>r</sup>is*, he said; so also, *dih<sup>r</sup>is*, *lih<sup>r</sup>is*, *pūchh<sup>r</sup>is*, *kāiis*, and others. In one instance, we have the Eastern Hindī *urāis*, he squandered, instead of *urāulis*. The Respectful Imperative ends in *au* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindī. Thus, we have *manāit*, for *manaiti*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhi-kāi*, having seen. The oblique case of the verbal noun ends in *āi*, instead of in *e*. Thus, *charāwāi-kē*, for feeding.

It is important to notice that the Potential Passive is formed by adding *wā* and not *ā* to the root of the verb; thus, *kak<sup>r</sup>wāi*, I may be called, instead of the standard Bhojpuri *kahāi*.

The form of the Verb Substantive with *ṭ* is, as usual north of the Ganges, preferred to that with *r*. Thus, *bāṭē*, he is, and so on.

Of the two following specimens of the Sarwariā of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

## SPECIMEN I.

एक मनई के दुइ बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलिस कि बाप धन में जीन हमार बखरा होय तीन हम के मिलै। तब बाप ओ के बाँटि दिहलिस। और थोरिक दिन बितलें छोटका बेटवा सब जीन कुछ रहल तीन लै के एक दूर देस में गइल और उहाँ आपन माल सब बदमाशी में उड़ाय दिहलिस। जब सब ओराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मनई के इहाँ गइल। तब ऊ बड़ मनई ओ के सूअर चरावे के कहि दिहलें। और ओकरे मन में रहल कि जीन बोकला सूअर खाति बाय तीन से आपन पेट भरल करीं कि केहू ओ के कुछ नाहीं देत रहल। तब ऊ होस में आय गइल कि हमरे बाप के इहाँ कितना मजूर जीअत खात बाटें और हम भूखन मरत बाटें। हम अपने बाप के लगे जाय के कहब कि हम दइउ के ओ तुहार कौन कसूर कइलीं। अब अइसन नाहीं बाटीं कि तुहार बेटवा कहवाईं। अब तू हम के अपने मजूरन में राखौ। तब ऊ अपने बाप के पास गइल और ऊ इतने लामे रहल तबइ ओकर बाप देखि के मोह में आय के गटईं लगाय लिहलिस ओ चुम्मा-लिहलिस। और बेटवा बाप से कहलिस कि हम दइउ के ओ तुहरे कसूर कइलीं और एहि जोग नाहीं बाटीं कि तुहार बेटवा कहवाईं। तब बाप अपने मनई से कहलिस कि नीक से नीक कपड़ा निकासि के इन के पहिराव और इन के हाथ में सुनरी गोड़ में जूता पहिराव जीने में हम खाईं ओ खुस होईं। काहें कि हमार ई बेटवा मनो मरल रहल जीअल ओ हेराइल रहल मिलल। ऊ सब खुस भइल ॥

तब बड़का बेटवा जीन खेत में रहल ऊ जब घर के लगे आइल और गाइब बजाइब सुनि के एक मनई के बोलाय के पुँछलिस कि ई काव होत बाय। तब ऊ कहलिस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर कइलें हैं काहें से कि भला चंगा पडलें हैं। तब ऊ रिसिआय के घर में नाहीं गइल। तब ओकर बाप वहराँ आय के मनुहार कइलिस। तब ऊ बाप से कहलिस कि देखीं इतने दिन से हम तुहार खिदमत करत बाटीं और कब्यों तुहरे मन के बाहर नाहीं चललीं। तीन कब्यों एकी छेगड़ी के बच्ची हम के नाहीं दिहल कि अपने बेओहरिकन के साथे खुसी मनाइत और जब तुहार ई बेटवा आइल जीन तुहार धन दीलत पतुरिअन में उड़ाइस तेकर बहुत खातिर कइल। तब ऊ कहलिस कि ए बेटवा तू सदाँ हमरे साथ बाट। और जीन हमार है तीन सब तुहार होय। और खुसी मनावै ओ खुस होवै के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और मिलल है ॥

[No. 46.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk manai-kē dui beṭwā rah<sup>a</sup>laī. Wah-mē-sē chhoṭ<sup>a</sup>kā beṭwā  
*One man-to two sons were. Them-in-from the-younger son*  
 bāp-sē kah<sup>a</sup>lis ki, 'bāp, dhan-mē jaun hamār bakh<sup>a</sup>rā hōy, taun  
*the-father-to said that, 'father, the-wealth-in what my share may-be, that*  
 ham-kē milai.' Tab bāp ō-kē bāṭi di<sup>a</sup>lis. Āūr thōrik  
*me-to be-given.' Then the-father him-to having-divided gave. And a-few*  
 din bit<sup>a</sup>lē chhoṭ<sup>a</sup>kā beṭwā sab jaun kuchh rahal, taun  
*days on-passing the-younger son all what any-thing was, that*  
 lāī-ke ēk dūr dēs-mē gaīl, āūr uhā āpan māl sab  
*having-taken a far country-in went, and there his-own property all*  
 bad<sup>a</sup>māśī-mē urāy-di<sup>a</sup>lis. Jab sab orāy-gaīl tab wah dēs-mē akāl  
*debauchery-in squandered. When all was-squandered then that country-in a-famine*  
 paral, āūr ū garib hō-gaīl. Tab ū ēk baṛ-manai-ke ihā gaīl. Tab ū  
*fell, and he poor became. Then he a rich-man-of near went. Then that*  
 baṛ-manai ō-kē sūar charāwāī-kē kahi-di<sup>a</sup>laī, āūr ok<sup>a</sup>rē man-mē rahal ki,  
*rich-man him swine feeding-for told, and his mind-in it-was that,*  
 'jaun bok<sup>a</sup>lā sūari khāti-bāy, taunē-sē āpan pēṭ bharal karī,  
*'what husks the-swine are-eating, those-with my-own belly filled I-may-make,'*  
 ki kēhū ō-kē kuchh nāhī dēt-rahāl. Tab ū hōs-mē āy-gaīl ki,  
*for any-one him-to any-thing not giving-was. Then he sense-in came that,*  
 'ham<sup>a</sup>rē bāp-kē ihā kit<sup>a</sup>nā majūr jiat khāt bāṭaī, āūr ham  
*'my father's near how-many servants living eating are, and I*  
 bhūkhan marat bāṭī. Ham ap<sup>a</sup>nē bāp-kē lagē jāy-ke kahab ki,  
*by-hunger dying am. I my-own father-of near having-gone will-say that,*  
 "ham daū-kāī o tuhār kaun kasūr kaīlī. Ab āisan nāhī bāṭī ki  
*"I God-of and of-thee what fault did. Now such not I-am that*  
 tuhār beṭwā kah<sup>a</sup>wāī. Ab tū ham-kē ap<sup>a</sup>nē majūran-mē rākhaū."  
*thy son I-may-be-called. Now thou me thine-own servants-among keep."*  
 Tab ū ap<sup>a</sup>nē bāp-kē pās gaīl āūr ū it<sup>a</sup>nē lāmē rahal tabbaī ō-kar  
*Then he his-own father-of near went and he when far was then-even his*

bāp dēkhi-kāi mōh-mē āy-ke gataĩ lagāy lih<sup>lis</sup>,  
*father having-seen pity-in having-come embracing having-applied took,*  
 o chummā lih<sup>lis</sup>. Āūr beṭ<sup>wā</sup> bāp-sē kah<sup>lis</sup> ki, 'ham Daiu kāi o  
*and kisses took. And the-son the-father-to said that, 'I God of and*  
 tuh<sup>rē</sup> kasūr kaĩlī, āūr ehi jōg nāhī bāṭī ki tuhār beṭ<sup>wā</sup>  
*of-thee fault did, and this worthy not I-am that thy son*

kah<sup>wāī</sup>.' Tab bāp ap<sup>nē</sup> manai-sē kah<sup>lis</sup> ki, 'nik-sē nīk  
*I-may-be-called.' Then the-father his-own men-to said that, 'good-than good*  
 kap<sup>rā</sup> nikāsi-ke in-kē pahirāwā, āūr in-kē hāth-mē  
*clothes having-brought-out this-person-to put-on, and this-person's hand-on*  
 mun<sup>rī</sup>, gōr-mē jūtā pahirāwā, jaunē-mē ham khāī o khus hōī;  
*a-ring, feet-on shoes put-on, so-that we may-eat and happy be;*  
 kāhē ki hamār ī beṭ<sup>wā</sup> manō maral-rahāl, jial; o herāil-rahāl,  
*because that my this son as-it-were had-died, lived; he had-been-lost,*

milal.' Ū sab khus bhāil.  
*was-found.' They all happy became.*

Tab bar<sup>kā</sup> beṭ<sup>wā</sup> jaun khēt-mē rahāl, ū jab ghar-  
*Then the-elder son who the-field-in was, he when the-house-*  
 kē lagē āil, āūr gāib bajāib suni-ke, ēk manai-kē  
*of near came, and singing music having-heard, one man-to*

bolāy-ke pūchh<sup>lis</sup> ki, 'ī kāw hōt-bāy?' Tab ū kah<sup>lis</sup> ki,  
*having-called he-asked that, 'this what is-being?' Then he said that,*

'tuhār bhāi āil-hai, āūr tuhār bāp bahut khātir kaīlāī-hāī;  
*'thy brother come-is, and thy father much affection has-made;*

kāhē-sē ki bhalā chaṅgā paūlāī-hāī.' Tab ū risiāy-ke  
*because that good healthy he-has-found-(him).' Then he having-become-angry*

ghar-mē nāhī gail. Tab ō-kar bāp bah<sup>rā</sup> āy-ke manuhār  
*the-house-in not went. Then his father outside having-come remonstrating*

kaīlis. Tab ū bāp-sē kah<sup>lis</sup> ki, 'dēkhī, it<sup>nē</sup> din-sē  
*did. Then he the-father-to said that, 'see, so-many days-from*

ham tuhār khid<sup>mat</sup> karat-bāṭī, āūr kabbō tuh<sup>rē</sup> man-kē bāhar  
*I thy service doing-am, and ever thy mind-of outside*

nāhī chal<sup>lī</sup>; taun kabbō ekkō chheg<sup>rī</sup>-kāī bachch-ō  
*not went; still er a-single she-goat's young-one-even*

ham-kē nāhī di<sup>lā</sup> ki ap<sup>nē</sup> beoharikan-kē sāthē khusī  
*me-to not thou-gavest that my-own friends-of with happiness*

manait. Āūr jab tuhār ī beṭ<sup>wā</sup> āil, jaun tuhār  
*I-might-have-made. And when thy this son came, who thy*

dhan daulat paturian-mē urāis, tē-kar bahut khātir  
*wealth property harlots-on has-squandered, his much affection*

kaīlā.' Tab ū kah<sup>lis</sup> ki, 'ē beṭ<sup>wā</sup>, tū sadā ham<sup>rē</sup>  
*you-made.' Then he said that, 'O son, thou always me*

sāth     bāṭā,     āūr     jaun     hamār     hai,     taun     sab     tuhār     hōy.  
*with     art,     and     what     mine     is,     that     all     thine     is.*  
 Āūr     khusī     manāwāi     o     khus     hōwāi-kē     chāhī,  
*And     happiness     making     and     happy     being-for     is-to-be-wished,*  
        kähē-ki     tuhār     chhōṭ     bhāi     maral-raham,     jīal-hai ;  
*because-that     thy     younger     brother     had-died,     has-lived ;*  
 āūr     herāy-gāil-raham,     āūr     milal-hai.'  
*and     had-been-lost,     and     has-been-found.'*

## INDO-ARYAN FAMILY.

## EASTERN GROUP,

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

## SARWARIA SUB-DIALECT.

## (DISTRICT BASTI.)

## SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नारायण लाल के सलाम । कुसल आराम दोनों तरफ़ के नेक चाही । आगे इहाँ के हाल अस है कि खेत बारी सब बोइ गइल श्री फ़सिल अच्छी है श्री कटे के जून आय गइल । से देखत चिट्ठी के तूँ दुइ हरवाह लै के इहाँ तक आइ जाव, जौने से सब खेत कटि जाय । श्री असौँ जवन पत्थर गिरल है तवने से भगवान हमार गाँव बँचाय दिहलैँ श्री फ़सिल में कवनो रोग दोख नाहीं लगल है । श्री और हाल सब अच्छा है । जियादे शुभ । मि० फ़ागुन सुदी १३ सन १३०५ साल ॥

## TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljiw-kē	li(khitam <sup>1</sup> )	Jagat-narāyan
<i>It-is-well.</i>	<i>Śrī</i>	<i>Śiv-kumār</i>	<i>Lālji-to</i>	<i>are-written</i>	<i>Jagat-narāyan</i>
Lāl-kāī	salām.	Kusal	ārām	dōnō	taraf-kāī nek chāhī.
<i>Lāl's</i>	<i>compliments.</i>	<i>Welfare</i>	<i>comfort</i>	<i>both</i>	<i>sides-of good are-to-be-wished.</i>
Āgē,	ihā-kāī	hāl	as	hai	ki khēt bārī sab bōi-gail,
<i>Moreover, here-of</i>	<i>affairs</i>	<i>such</i>	<i>are</i>	<i>that</i>	<i>fields farms all are-sown,</i>
o	fasil	achchhī	hai,	o	kaṭāi-kāī jūn āy-gail.
<i>and the-harvest</i>		<i>good</i>	<i>is,</i>	<i>and</i>	<i>cutting-for the-time has-come.</i>
Sē	dēkhat	chitṭhī-kē	tū	dui	harwāh lāi-ke ihā tak
<i>Therefore</i>	<i>seeing</i>	<i>the-letter</i>	<i>you</i>	<i>two</i>	<i>labourers taking here to</i>
āi-jāw,	jaunē-sē	sab	khēt	kaṭi-jāy.	O asō jawan
<i>come,</i>	<i>so-that</i>	<i>all</i>	<i>fields</i>	<i>may-be-cut.</i>	<i>And this-year what</i>
patthar	giral-hai	taw'nē-sē	Bhagwān	hamār	gāw bāchāy-dih'lāī.
<i>hail</i>	<i>has-fallen</i>	<i>from-that</i>	<i>God</i>	<i>my</i>	<i>village has-preserved.</i>
O	fasil-mē	kaw'nō	rōg	dōkh	nāhī lagal-hai. O
<i>And the-harvest-in</i>		<i>any</i>	<i>disease</i>	<i>defect</i>	<i>not has-attached. And</i>
āūr	hāl	sab	achchhā	hai.	Jiyādē śubh. Mi(tī) Phāgun
<i>other</i>	<i>affairs</i>	<i>all</i>	<i>good</i>	<i>are.</i>	<i>Further blessings. Date Phāgun</i>
sudi	13,	san	1305	sāl.	
<i>light-half</i>	<i>13,</i>	<i>Faṣlī-year</i>	<i>1305</i>	<i>year.</i>	

## FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-nārāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

<sup>1</sup> A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

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The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharib Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpuri, and not in *is*, as in the dialect of that district. Thus, *kah'las*, not *kah'lis*, he said. Among minor points, we may notice the occasional use of *rāūr*, instead of *tuhār*, for the genitive of the second personal pronoun honorific, the latter being the Sarwariā, and the former, the Standard Bhojpuri form. Instead of *un*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpuri, by the addition of *ā* to the root, and not, as in Basti, by the addition of *ⁱwā*. Thus, *kahāĩ*, not *kah'wāĩ*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

## SARWARĪ SUB-DIALECT.

## (SOUTH-WESTERN GOBAKHPUR.)

(Pandit Rām-gharib Chaubē, 1899.)

एक जने के दुइठों बेटा रहैं। ओहि में से छोटका अपने बाप से कहलस, को हे बाबू जी घर के धन दौलति में जवन हमार बखरा होय तवन हम केँ बाँटि द। तब ओकर बाप ओकर बखरा ओ-केँ बाँटि दिहलस। योरिक दिन में छोटका बेटा आपन कुलि धन एकट्ठा केँ के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस। जब ऊ आपन सर्वस उड़ा चुकल तब ओहि देस में बड़ा अकाल पड़ल। तब ऊ बड़ा दलिहर हो गइल। तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहै लागल। ऊ धनी अदिमी ओ केँ अपने खेतें सूअरि चरावै के भेजि दिहलस। उहाँ ओकर मन ओहि घास पात के देखि के जवन सूअरि खाति रहलीं डोलि गइल और मन में कहै लागल की हम केँ जो ईहो मिलत त खातीं। लेकिन ओ केँ केहू किछु नाहीं देत रहल। तब ओकरे सुभल और ऊ अपने मन में कहलस की देख हमरे बाप के कतना मजूरन केँ एतना खाये केँ मिलत बा की ऊ भरि पेट खइवो करै-लैँ अवर बचइवो करै-लैँ। अवर हम इहाँ भुखन मरत बाटीं। आर्व चलीं अब अपने बापे किहाँ आ उन से कहीं की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं, अब हम एह लायक नाहीं बाटीं की तोहार बेटवा कहाई। से अब तू हम केँ अपने एक चकरिहा के तरेँ राख। एइसन सोचि के ऊ अपने बाप के लगें चलल। जब लामहीं रहल तब ओकर बाप ओ के देखि के मारे कोह के दारि के ओकरे लगें गइल और भेंट अँकवारि लिहलस और चुम्पे चाटे लागल। तब बेटा कहै लागल की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं अवर अब एह लायक नाहीं बाटीं की तोहार बेटा कहाई। से अब हम केँ अपने एक मजूर के तरेँ राख। ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नोक कपड़ा निकारि लै आर्व और इन केँ पहिराव। अवर इन के हाथ में अँगुठी अवर गोड़े में पनहीं पहिराव। अवर चल सभे खाई पीई अवर खुसी करीं। तब सब जने खुसी मनावै लगलैँ॥

ओकर बड़का बेटा खेत में रहल। जब घर के लगें आइल त नाचि अवर बाजा के भनक ओकरे काने पड़ल। तब ऊ अपने एक नोकर केँ बुलाय के पुकलस की ई का होत हवै। नोकर कहलस की राउर भाई जी अइलैँ हैं अवर राउर बाबू जी ओन के निमित्तिक भोज करत बाटै। काहे से की ओन के आँगे देहें अवर कुसल अनन्द से पउलैँ हैं। ऊ ई सुनि के रिसिया गइलें अवर घर के भितर जाये केँ मन नाहीं कइलैँ। तब ओन के बाप बहरा अइलैँ अवर ओन के मनावै लगलैँ। तब ऊ अपने बाप से कहलैँ हे बाबू जी देख हम एतना दिन से तोहार सेवा सुबित करत चलि आवत हईँ और कब्बों तोहार एको हुकुम नाहीं टरलीं। तब तू हम केँ एको भेड़ी के बच्चो नाहीं दिहल की हम अपने संघतिन के साथे आनन्द करीं। बाकी ज्योंही तोहार ई बेटा आइल त्योंही तू ओन के खातिर भोज कइल ह। ई नाहीं सोचल की ई तोहार उहे बेटा हउअ जे तोहार धन कुकरम में नष्ट केँ दिहलैँ। तब बाप बोचल



की हे बेटा तू हमरे संगे सदाँ से बाटँ अवर जवन कुछ हमार है तवन तुहार है । और ई तोहार भाई मानों मरि के जीअल है अवर भुला के मिलल है ए में हमरन के चाही की खुसी करीँ अवर आनन्द मनाई ॥

## TRANSLITERATION.

Ēk janē-kē dui-thō bēṭā rahaī. Ohi-mē-sē chhoṭ\*kā ap\*nē bāp-sē kah\*las kī ‘hē bābū-jī ghar-kē dhan daulati-mē jawan hamār bakh\*rā hōy tawan ham-kē bāṭī dā.’ Tab ō-kar bāp ō-kar bakh\*rā ō-kē bāṭī diḥ\*las. Thōrik din-mē chhoṭ\*kā bēṭā āpan kuli dhan ekatṭhā kāi-ke par\*dēs nikasi-gaīl, āūr uhā āpan kuli dhan kukaram-mē uṛā diḥ\*las. Jab ū āpan sarbas uṛā chukal tab ohi dēs-mē baṛā akāl paṛal. Tab ū baṛā daliddar hō-gaīl. Tab ū ohi dēs-kē ēk dhanī adimī-kē ihā jā-ke rahaī lāgal. Ū dhanī adimī ō-kē ap\*nē khētē sūari charawāi-kē bhēji diḥ\*las. Uhā ō-kar man ohi ghās pāt-kē dēkhi-ke jawan sūari khāti-rah\*lī ḍōli gaīl, āūr man-mē kahāī lāgal kī ham-kē jō ihō milat tā khātī. Lēkin ō-kē kēhū kichhu nāhī dēt rahal. Tab ok\*rē sūjhal āūr ū ap\*nē man-mē kah\*las kī, ‘dēkhā, ham\*rē bāp-kē ket\*nā majūran-kē et\*nā khāye-kē milat bā, kī ū bhari pēt khaībō karāi-lāī awar bachaībō karāi-lāī. Awar ham ihā bhukkhan marat bāṭī. Āwā chalī ab ap\*nē bāpai kihā ā un-sē kahī kī, “hē bābū-jī ham Bhag\*wān-kē paratikūl awar toh\*rē agārī pāp kāi chuk\*lī, ab ham eh lāyak nāhī bāṭī kī tohār beṭ\*wā kahāī. Sē ab tū ham-kē ap\*nē ēk chakarihā-kē tarē rākhā.”’ Eisan sōchi-ke ū ap\*nē bāp-kē lagē chhalal. Jab lām\*hi rahal tabbai ō-kar bāp ō-kē dēkhi-ke mārē chhōh-kē dauri-ke ok\*rē lagē gaīl āūr bhēt āk\*wāri lih\*las āūr chummaī chāṭāī lāgal. Tab bēṭā kahāī lāgal kī, ‘hē bābū-jī, ham Bhag\*wān kē paratikūl awar toh\*rē agārī pāp kāi chuk\*lī awar ab eh lāyak nāhī bāṭī kī tohār bēṭā kahāī. Sē ab ham-kē ap\*nē ēk majūr-kē tarē rākhā.’ Ō-kar bāp i suni-ke ap\*nē ēk nōkar-sē kah\*las kī, ‘sab-sē nīk kap\*rā nikāri lāī āwā āūr in-kē pahirāwā. Awar in-kē hāth-mē āguṭhi awar gōrē-mē pan\*hi pahirāwā. Awar chalā, sabhē khāī pīī awar khusī karī.’ Tab sab janē khusī manāwāī lag\*laī.

Ō-kar baṛ\*kā bēṭā khēt-mē rahal. Jab ghar-kē lagē āil tā nāchi awar bājā kāi bhanak ok\*rē kānē paṛali. Tab ā ap\*nē ēk nōkar-kē bulāy-ke puchh\*las kī ‘i kā hōt hāwai?’ Nōkar kah\*las kī ‘rāur bhāi-jī āilāī-hāī, awar rāur bābū-jī on-kē nimittik bhōj karat bāṭāī. Kāhē-sē-kī on-kē āgē dēhē awar kusal anand sē paūlāī-hāī.’ Ū i suni-ke risiyā gaīlāī awar ghar-kē bhittar jāye-kāī man nāhī kailāī. Tab on-kāī bāp bah\*rā āilāī awar on-kē manāwāī lag\*laī. Tab ū ap\*nē bāp-sē kah\*laī, ‘hē bābū-jī, dēkhā, ham et\*nā din-sē tohār sēwā subit karat challi āwat hāī, āūr kabbō tohār ekkō hukum nāhī ṭar\*lī. Tabbō tū ham-kē ekkō bhēī kāi bachch-ō nāhī diḥ\*lā kī ham ap\*nē sāgh\*tin-kē sāthē ānand karī. Bāki jyō-hī tohār i bēṭā āil tyō-hī tū on-kē khātir bhōj kailā-hā. I nāhī soch\*lā kī i tohār uhai beṭ\*wā haūāī jē tohār dhan kukaram-mē nasṭ kāi diḥ\*laī. Tab bāp bōlal kī, ‘hē bēṭā, tū ham\*rē sāngē sadā-sē bāṭā awar jawan kuchh hamār hai, tawan tuhār hai. Āūr i tohār bhāī mānō mari-ke jīal hai; awar bhulā-ke milal hai; ē-sē ham\*ran-kē chāhī kī khusī karī awar ānand manāī.’

### WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpurī spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpurī of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindī. Western Bhojpurī is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpurī has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithilī. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpurī :—

Name of District.	Number of Speakers.
Azamgarh . . . . .	1,594,500
Fyzabad . . . . .	250,000
Jaunpur . . . . .	80,000
Benares . . . . .	736,000
Ghazipur . . . . .	469,000
Mirzapur . . . . .	810,000
TOTAL . . . . .	3,939,500

#### AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages*. London, 1880. Contains a grammar of Western Bhojpurī, under the name of 'Eastern Hindī.'

REID, J. R., I.C.S.,—*Report on the Settlement Operations in the District of Azamgarh*. Allahabad, 1881. Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindī is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 264.

The following are the principal points in which Western Bhojpurī differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

## I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kāĩ* (instead of *kē*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpurī the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpurī it ends in *ē*.

Thus—

Standard Bhojpurī—

*Kap<sup>a</sup>ṭi kâ mar<sup>a</sup>lâ-ke kuchhu-ô dôkh nâhî;*

Western Bhojpurī—

*Kap<sup>a</sup>ṭi kē mar<sup>a</sup>lē-kāĩ kichha-ū dôkh nâhĩ*, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpurī—

*Ap<sup>a</sup>nâ bāp-sē kah<sup>a</sup>lan;*

Western Bhojpurī—

*Ap<sup>a</sup>nē bāp-sē kah<sup>a</sup>laĩ*, he said to his father.

Standard Bhojpurī—

*Oh dēs-kā ēk sahar-kā rah<sup>a</sup>waiyā-kā pās;*

Western Bhojpurī—

*Oh dēs-kē ēk sahar-kē rah<sup>a</sup>waiyā-kē pās*, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhān*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṭ<sup>a</sup>wā* or *beṭauā*, the son. The redundant form sometimes ends (in the west of the District) in *aunā* or *iwā*. Thus, *ghoṛaunā*, the horse; *paniūā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēk nōkar-kē bulā-ke*, having called a servant; *nōkar<sup>a</sup>wā kah<sup>a</sup>las*, the servant said.

## II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindī. Thus, *barē bēṭē kâĩ ghar*, the house of the elder son; *barī bēṭī*, an elder daughter; *bis barē barē ghar*, twenty very big houses.

## III.—PRONOUNS—

	I		Thou		Your Honour.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior.	Inferior.	Superior.					
Sing.									
Nom.	<i>maĩ, mĩ</i>	<i>ham, hamē</i>	<i>taĩ,</i>	<i>tũh, tũ</i>	<i>raurē, raurā, raurā</i>	<i>i</i>	<i>ū</i>	<i>itthū, itthūā</i>	<i>otthū, othūā</i>
Obl.	<i>mō, mō</i>	<i>ham, hamē, hamuĩ</i>	<i>tō,</i>	<i>tũh, tũh</i>	<i>raurē, raurā, raurā</i>	<i>ē, ehi, in, inhaĩ</i>	<i>ō, ohi, un,<sup>1</sup> unhaĩ</i>	<i>itthū, itthūā</i>	<i>otthū, othūā</i>
Gen.	<i>mōr,</i>	<i>hamār</i>	<i>tōr,</i>	<i>tuhār, tohār</i>	<i>raurē-kāi, etc.</i>	<i>ē-kar, in-kar</i>	<i>ō-kar, un-kar</i>	<i>itthū-kāi, etc.</i>	<i>otthū-kāi, etc.</i>
Plur.									
Nom.	<i>hamnan, ham<sup>a</sup>han</i>	<i>ham<sup>a</sup>rē, ham<sup>a</sup>ran</i>	<i>tũhan, tũhanē</i>	<i>tuh<sup>a</sup>rē, tuh<sup>a</sup>ran</i>	<i>rauran, raurān</i>	<i>inhan, inh<sup>a</sup>nē, in-k<sup>a</sup>rē, in-k<sup>a</sup>ran</i>	<i>unhan, unh<sup>a</sup>nē, un-k<sup>a</sup>rē, un-k<sup>a</sup>ran</i>	<i>itthuan</i>	<i>otthuan</i>
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.

<sup>1</sup> or *on*, and so throughout.

	This	That	Self	Who	
Sing.					
Nom.	<i>hai</i>	<i>haū</i>	<i>āp, āpū, apuē</i>	<i>jē, jaun</i>	Like <i>jē</i> are declined <i>tē</i> or <i>sē</i> , he (correlative), and <i>kē</i> , who? The Nominative Singular of the first is <i>tē, sē, taun</i> . Its obl. plur. is <i>tinhan, sinhan, or taunan</i> .
Obl.	<i>hē, hin</i>	<i>hō, hun</i>	<i>āpan, ap<sup>a</sup>nē</i>	<i>jē, jehi, jin, jaunē, jāhē</i>	
Gen.	<i>hē-kar, hin-kar</i>	<i>hō-kar, hun-kar</i>	<i>āpan</i>	<i>jē-kar, jin-kar, jaunē-kāi, jāhē-kāi</i>	
Plur.					
Nom.	<i>hinhan, hinh<sup>a</sup>nē</i>	<i>hunhan, hunh<sup>a</sup>nē</i>	<i>apuan, ap<sup>a</sup>nan</i>	<i>jinhan, jinh<sup>a</sup>nē, jin-k<sup>a</sup>rē, jin-k<sup>a</sup>ran</i>	
	<i>hin-k<sup>a</sup>rē, hin-k<sup>a</sup>ran</i>	<i>hun-k<sup>a</sup>rē, hunh-k<sup>a</sup>ran</i>		<i>jaunan, jaunhan, jāūn<sup>a</sup>nē, jāūnh<sup>a</sup>nē</i>	
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	

In all the above, the Genitive Singular has a feminine in *i*, as *mōrī bēṭī*, my daughter. The oblique form ends in *ē*, as *mōrē bāp-kē*, to my father. As usual, the oblique genitive can be used as a declensional base. Thus *mōrē-kē*, and so on. The oblique form of *hamār* is *ham<sup>a</sup>rē*, of *tuhār*, *tuh<sup>a</sup>rē*, of *ē-kar*, *e-k<sup>a</sup>rē*, and so on.

The relative and correlative pronouns have neuter forms, viz., *jitthū* or *jithuā*, *sitthū* or *sithuā*, *titthū* or *tithuā*, which are declined exactly like *itthū*. The neuter Interrogative Pronoun is *kā*, *kitthū*, or *kitthuā*, what? obl., *kāhē*, *kitthū* or *kitthuā*. Any one is *kew*, *kehu*, or *kaunō*. Anything is *kichh*, *kichchhū*, or *kichhaū*. In both of these two last, the oblique form is the same as the nominative.

## IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.

The Verb Substantive is as follows :—

Present, I am, etc.—

	FORM I.				FORM II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(1)	<i>bāṭṭh</i>	<i>bāṭṭi</i>	<i>bāṭṭi</i>	.....	<i>hauṭh</i>	<i>hauṭi</i>	<i>hauṭi</i>	.....
(2)	<i>bāṭṭe</i>	<i>bāṭṭi, bāṭṭis</i>	<i>bāṭṭā</i>	<i>bāṭṭi, bāṭṭi</i>	<i>hauṭe</i>	<i>hauṭi, hāṭi, hauṭis</i>	<i>hauṭā</i>	<i>hauṭi, hāṭi</i>
(3)	<i>bā</i> <i>bāy</i>	<i>bāi</i>	<i>bāṭṭā</i>	<i>bāṭṭi</i>	<i>hau, hāw</i>	.....	<i>hauṭi</i>	<i>hāṭi, hāṭi</i>

In the first form *r* may be substituted for *ṭ*. Thus *bārṭh*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpuri the first person plural throughout ends in *i*, not in *ṭi*.

The Past tense is *rah'ṭh*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *bāṭṭh*, above.

	Simple Present and Present Conditional, I see; (if) I see.		Present Indicative, I see, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	<i>dēkhṭh</i>	<i>dēkhṭi</i>	<i>dēkhṭi-ṭh</i>	<i>dēkhṭi-ṭi</i>
(2)	<i>dēkh</i>	<i>dēkhā</i>	<i>dēkhṭi-ṭh</i>	<i>dēkhṭi-ṭi</i>
(3)	<i>dēkhai, dēkhō</i>	<i>dēkhāṭi</i>	<i>dēkhṭi-ṭi</i> (fem. <i>dēkhṭi-ṭi</i> )	<i>dēkhṭi-ṭi</i>
	Past, I saw, etc.		Future, I shall see, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	<i>dēkh'ṭh</i>	<i>dēkh'ṭi</i>	<i>dēkh'bh</i>	<i>dēkh'bh, dēkh'baṭi</i>
(2)	<i>dēkh'ṭh</i>	<i>dēkh'ṭi</i>	<i>dēkh'bh</i>	<i>dēkh'bh</i>
(3)	<i>dēkh'las, dēkh'les</i> (fem. <i>dēkh'lasī</i> )	<i>dēkh'laṭi, dēkh'lan</i>	<i>dēkh'ṭi</i>	<i>dēkh'ṭi</i>

<i>Past Conditional, (if) I had seen.</i>			<i>Imperative—Present—Sing. dēkh, dēkhu; Plur. dēkhā, Future—Sing. dekhihē; Plur. dekhihā.  Present Definite—dēkhat bāṭṭṭ, or dekhātāṭṭ, or dēkhat hauṭ.  Imperfect—dēkhat rahṭṭ.  Perfect—dekhṭṭ bāṭṭṭ (or hauṭ). Pluperfect—dekhṭṭ rahṭṭ. </i>
	Sing.	Plur.	
(1)	dekhṭṭ	dekhṭṭi, dēkhit	
(2)	dekhṭṭē	dekhṭṭā	
(3)	dēkhat	dekhṭṭāṭ	
<i>Past Tense of a Neuter verb, I fell, etc.</i>			<i>Perfect—giral bāṭṭṭ.  Pluperfect—giral rahṭṭ. </i>
	Sing.	Plur.	
(1)	girṭṭ	girṭṭi	
(2)	girṭṭē	girṭṭā	
(3)	giral (Fem. girali)	girṭṭāṭ, girṭṭan	

The rest of the Conjugation is as in Standard Bhojpurī, except that the oblique forms of the Verbal nouns are as follows :—

- (1) *dēkh*, — oblique form, *dēkhe*, or *dēkhāi*.
- (2) *dēkhaṭ*, — oblique form, *dekhṭṭṭ*.
- (3) *dēkhab*, — oblique form, *dekhṭṭāi*.

The Perfect sometimes has forms like *āṭṭāṭ-haṭ*, he (hon.) has come; *kaṭṭāṭ hai*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpurī, except that beside the form *dihṭṭas*, he gave, I have noted *dehṭṭas*, as also used. The verb for 'to begin' is *lagal*, not *lāgal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *ā* sound by a long *ā*. Thus *dā*, give, is written दा *dā*. In transcribing such cases, I shall write *ā* not *ā*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpurī in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.

[No. 49.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

## SPECIMEN I.

*(Babu Ramu Smaran Lal, 1898.)*

एक अम्मी के दू बेटा १६०। ओ में से छोटका अपने बाप से कहलस की  
 ए बाप हमने बप्परा के जवन भाँ अस्वाव हो गवन हम के दा, एही पर बपरा  
 दूनों बेटन के आपन बग बाँट देलस। बहुत दिन ना बीतै पावठ की छोटका बेटा  
 कुछ आपन बग बटोन के कउनो दू देस के निकठ गइठ और आपन बग ब्याव  
 याँ में उड़ा पुड़ा उठलस। जब कुछ ओकन बग ओना गइठ तब ओह देस में  
 बहुत कुछ पड़ठ, ओ उ दाना के मोहणाण होवै ठगठ। तब ज जा के ओह देस के  
 एक सहन के नहराआ के पास पहुँचठ। ज अम्मी ओ के अपने प्ये में सूवन यनावै  
 के ब्रासो भेज देलस। ओकन ई देस हो गइठ की जवन सुअनिआ मुसी प्याण  
 १६० जही जाँ ओ के भिठण गो ज ओही से आपन पेट पुसी से मनन, ठेकिन रहो  
 ना ओ के केव देण १६०। जब ओ के येण गइठ गो ज अपने मन में कहलस की  
 केवना नोकनिहा मजदुनिहा हमने बाप के बाँटे जेकने प्याए के बहुत हव बठिक  
 बय जाठा ओ हम मूयन मनन हई। हम यठव अपने बाप किहाँ जाव ओ कहव की  
 ए बाप हम गोहने आगे ओ दरु के पाप करी, एह ठाएक नरयो की अब हम के  
 केव गोहान बेटा कहै। अपने नोकनिहा मजदुनिहा में से हम के समुह के नक्या।  
 रहै कह के ज उठठ ओ अपने बाप किहाँ आइठ। जब दूने १६० तब ओकन बाप ओ के  
 देखलस। ओ के दनद गइठ, दउड़ क गइठ, ओकने गठे ठगठ ओ ओ के सुनलस। तब  
 बेटाओ अपने बाप से कहलस की ए बाप हम गोहने हजून ओ दरु के पाप  
 करी, अब गोहान बेटा कहावै ठाएक नरयो। ठेकिन बपरा अपने नोकन से कहलस  
 की जवन अक्का से अक्का कपड़ा हो गवन ठिआ के ओन के पहिनावन जा ओ उन  
 के हाथ में अंगूठी ओ पैर में जूना पहिनावा ओ सब केहु आवा प्याण जाइ ओ  
 पुसी कनी, काहे से की ई हमान बेटा मन के छेन जोअठ है, हेनाए के छेन  
 भिठठ है। एही पर सब केहु पुसी कनै ठगठ॥

बड़का वेठा ओर घड़ा धोते रहत । जब आरत घने के गजोये पहुँचत तो  
 देखतस की बाजा बजत हव नाच होत हव । एव एक बोकन के वोठा के पुच्छतस  
 ई का होत हव । एव बोकनवा कहतस की, गोहान मारि अरें हैं ओही पन गोहान  
 वाप सब कन बेवना करैं हैं की गोहने मारि से सही सभामन मठ मरत है ।  
 ए पन बड़का वेठा के नान गारत, ओ जे घन में जखै न कनै । एव ओकन  
 वाप आरत ओ यिनवनी निगनो कने ठाठ । एव बड़का वेठा अपने वाप के जवाव  
 देखतस, मठा देखा एगना दिन करत वनस एक हम गोहान भिदमन करी,  
 कवनो गोहान कहना ना टनो ओ गूँ कवनो हम के एक ओ वक्तो कै वय्यो ना  
 देखत की हम अपने संगिन के ठे के भुसो कनिन । अब गोहान ई वेठा जैसे आरत  
 है जे गोहान वन दउत कसवी पगुनिआ में झूँक उठतस, नरसे ई दावना ओकने  
 वदे करत है । एव वपवा बड़के वेठोआ से कहतस की ए वेठा गूँ गो हनमै  
 हमने साथ वाठा और जवन कुच्छ हमान हव, सब गोहान हव । ई गोहान मारि  
 मन के जाअत है, हेनाए के खेन मिठत है, गो नोनासिव ईहै रहत की हम ठाठ  
 भुसो कनी ओ भुस होई ॥



[No. 49.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

## WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ēk ad'mī-kē dū bēṭā rahal. Ō-mē-sē chhoṭ'kā ap'nē bāp-sē  
*One man-of two sons were. Them-in-from the-younger his-own father-to*  
 kah'las kī, 'ē bāp, ham'rē bakh'rā-kāi jawan māl as'bāb hō tawan ham-kē  
*said that, 'O father, my share-of what property goods may-be that me-to*  
 dā.' Ehi-par bap'wā dūnō bētan-kē āpan dhan bāṭ deh'las.  
*give.' This-upon the-father both sons-to his-own property dividing gave.*  
 Bahut din nā bitāi pāwal kī chhoṭ'ka bēṭā kul āpan dhan  
*Many days not to-pass were-allowed that the-younger son all his-own property*  
 baṭor-ke kaūnō dūr dēs-kē nikal-gaīl, aur āpan dhan kharāb chāl-mē  
*collecting some far-off country-to went-out, and his-own fortune bad conduct-in*  
 urā-purā-dal'las. Jab kul ōkar dhan orā-gaīl tab oh dēs-mē bahut  
*squandered. When all his fortune was-exhausted then that country-in much*  
 kāl parāl, o ū dānā-kāi moh'tāj hōwāi lagal. Tab ū jā-ke oh  
*famine fell, and he grain-of poor to-be began. Then he going that*  
 dēs-kē ēk sahar-kē rah'wāiā-kē pās pahūchal. Ū ad'mī ō-kē ap'nē khēt-mē  
*country-of one city-of inhabitant-of near reached. That man him his-own field-in*  
 sūar charāwāi-kē-wāstē bhēj-deh'las. Ō-kar i dasā hō-gaīl kī jawan suariā  
*swine to-feed sent-away. His this condition became that what swine*  
 bhūsi khāt-rah'ī ūh-ō jō ō-kē milat tō ū ōhī-sē āpan  
*husks used-to-eat that-even if him-to was-given then he that-very-with his-own*  
 pēt khusī-sē bharat, lēkin ih-ō nā ō-kē kew dēt-rahāl.  
*belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give.*  
 Jab ō-kē chēt bhāil, tō ū ap'nē man-mē kah'las kī, 'ket'nā  
*When him-to senses became, then he his-own mind-in said that, 'how-many*  
 nolarihā maj'durihā ham'rē bāp-kē bāṭāi, jek'rē khāe-kē bahut  
*servants day-labourers my father-of are, with-whom (food) for-eating much*

hāw, balik bach-jā-lā, o ham bhūkhan marat-hāi. Ham chalab,  
*is, and-also is-saved, and I by-hunger dying-am. I will-start,*  
 ap<sup>nē</sup> bāp kihā jāb o kahab kī, “ē bāp, ham toh<sup>rē</sup> āgē  
*my-own father near I-will-go and I-will-say that, “O father, I thee before*  
 o Daīu-kāi pāp kailī; eh lāek naīkhī kī ab ham-kē kew  
*and God-of sin have-done; this-(for) fit not-am that now me any-body*  
 tohār bētā kahai. Ap<sup>nē</sup> nokarihā maj<sup>dur</sup>ihā-mē-sē ham-kē samujh-ke  
*thy son may-call. Thy-own servants day-labourers-in-from me knowing*  
 rakkhā.” Ithai kah-ke ū uṭhal o ap<sup>nē</sup> bāp kihā āil. Jab  
*keep.” This (very) saying he arose and his-own father near came. When*  
 dūrai rahal, tabai ō-kar bāp ō-kē dekh<sup>las</sup>. Ō-kē darad  
*far-off-even he-was, then-even his father him saw. Him-to compassion*  
 bhaīl. Daūr-ke gaīl. Ok<sup>rē</sup> galē lagal, o ō-kē chum<sup>las</sup>. Tab  
*became. Running he-went. His neck-on applied,<sup>1</sup> and him kissed. Then*  
 betauā ap<sup>nē</sup> bāp-sē kah<sup>las</sup> kī, ‘ē bāp, ham toh<sup>rē</sup> hajūr o Daīu-  
*the-son his-own father-to said that, ‘O father, I thy presence-in and God-*  
 kāi pāp kailī. Ab tohār bētā kahāwāi lāek naīkhī.’ Lēkin bap<sup>wā</sup>  
*of sin did. Now thy son to-be-called worthy I-not-am.’ But the-father*  
 ap<sup>nē</sup> nok<sup>ran</sup>-sē kah<sup>las</sup> kī, ‘jawan achchhā-sē achchhā kap<sup>rā</sup> hō,  
*his-own servants-to said that, ‘what good-than good clothes there-may-be,*  
 tawan liā-ke on-kē pahirāwat-jā, o on-kē hāth-mē āguṭhī o  
*those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and*  
 pair-mē jūtā pahirāwā, o sab-kehu āwā, khāt-jāī o khusī karī.  
*feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.*  
 Kāhē-sē-kī i hamār bētā mar-ke phēr jial-hai; herāe-ke  
*Because this my son having-died again become-alive-is; having-been-lost*  
 phēr milal hai.’ Ehi-par sab kehu khusī karāī lagal.  
*again found is.’ This-upon all persons merriment to-make began.*

Bar<sup>kā</sup> bētā oh gharī khētē rahal. Jab āil gharē-kē  
*The-elder son (at)-that hour the-field-in was. When he-came the-house-of*  
 nagichē pahūchal, to dekh<sup>las</sup> kī bājā bajat-hāw,  
*near he-arrived, then he-saw that musical-instruments are-being-played-upon,*  
 nāch hōt hāw. Tāb ēk nōkar-kē bolā-ke puchh<sup>las</sup>, ‘i kā  
*dance being(-carried-on) is. Then one servant calling he-asked, ‘this what*  
 hōt hāw?’ Tab nokar<sup>wā</sup> kah<sup>las</sup> kī, ‘tohār bhāi āīlāī-haī. Ohī-par  
*being-(done) is?’ Then the-servant said that, ‘thy brother come-has. That-very-upon*  
 tohār bāp sab-kar new<sup>tā</sup> kailāī-haī; kī toh<sup>rē</sup> bhāi-sē sahī-salāmat  
*thy father all-of invitation made-has; that thy brother-with with-safety*  
 bhēt bhaīl-hai. E-par bar<sup>kā</sup> bētā-kē rañj gaīl, o ū ghar-  
*meeting has-taken-place. This-upon the-elder son-to anger went, and he house-*

<sup>1</sup> i.e., Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mẽ jāibāī na karai. Tab ō-kar bāp āil o chiraūri-min'ti kare  
*into going not would-do. Then his father came and entreaties to-make*  
 lagal. Tab bar̥kā bēṭā ap'nē bāp-kē jabāb deh'las, 'bhalā! dēkhā.  
*began. Then the-elder son his-own father-to answer gave, 'well! see,*  
 et'nā dīn kaīu baras tak ham tohār khid'mat kaīlī, kaūnō tohār  
*so-many days how-many years for I thy service did, any thy*  
 kah'nā nā ṭar'li, o tū kabb-ō ham-kē ek-ṭhō bak'ri-kāī bachch-ō  
*saying not transgressed, and thou ever-even me-to one goat-of young-one-even*  
 nā deh'lā, kī ham ap'nē sāgin-kē lē-ke khusi karit. Ab  
*not gavest, that I my-own companions taking merriment might-make. Now*  
 tohār ī bēṭā jaisē āil-hai, jē tohār dhan-daūlat kas'bi paturiyā-mẽ  
*thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in*  
 phūk-dal'las, taisē tū dāwat ok'rē badē kaīlā-hai. Tab bap'wā bar'kē  
*burnt-down, so-even thou a-feast him for made-hast. Then the-father the-elder*  
 beṭauā-sē kah'las kī, 'ē bēṭā, tū, to, har dam-ai ham'rē sāth  
*son-to said that, 'O son, thou, to-be-sure, every moment-even me with*  
 bāṭā āūr jawan-kuchh hamār hāw, sab tohār hāw. Ī tohār bhāī mar-  
*art and whatever mine is, all thine is. This thy brother having-*  
 ke jīal-hai, herāe-ke phēr milal hai, tō monāsib ihai  
*been-dead has-become-alive, having-been-lost again found is, then proper this*  
 rahal kī ham lōg khusi karī o khus hoī.  
*was that we people merriment might-make and glad might-be.'*

[No. 50.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

## SPECIMEN II.

(Babu Rama Smaran Lal, 1898.)

मैं महुआने बनवा बनोई जाशों । तब येगापट्टी जाशों । महुआने बनवा ना  
 मिठो । येगापट्टी में बनवा ना मिठो । ठगठग आवण नहो । पठयो में साँह  
 हो जाश । वनिआ के दुकान पर वजान में रह जाशो । नाम वनिआ के नाहीं जानिग ।  
 सवेना मैठ तब सब ठाग सोन करै को नाजा के र्हा योनो मरठ । सवेना के  
 धून हम सड़क बरठे जाण नहो । नाजा के गोन यउकीदान हम के पकड़ ठिहें । गोनो  
 अदमो ठपट के मरठे । वासस रुपेया हमने पास नहठ और अंगौवा मोनजर दुपट्टा  
 हमने पास नहठ । से खोन ठिहें । एक खोनी नहठ उहो खिन ठिहें । रुपेया नी  
 खोन ठिहें हम अकेठे नहठो । ठाग मुक्का से मरठे और उग वैग के दे मरठे । सगनो  
 वदन में योट ठाग है । गढ़ नाहीं हो जाण । मैं ना योनो कने जाश नहठो । खण पर  
 से हम नाहीं जानिग खण पर से जानिग गो कपान छोट जाण । बोखे के दिन गाँव  
 से यठठ नहठो । रुपेया हम एक वनिआ से कनजा ठिहठे नहठो । नाहीं । वनिआ  
 से हम रुपेया ना ठिहठो, धन से रुपेया ठे के यठठ नहठो । गोन बनवा हमने  
 बने हा । एक हम और बनोई जाश नहठो ।

[No. 50.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Babu Rama Smaran Lal, 1898.)*

Maĩ Mahuārē bar<sup>dhā</sup> kharidāi gailō. Tab Khētā-paṭṭi gailō.  
*I Mahuārā-to or to-buy went. Then Khētā-paṭṭi-(to) I-went.*  
 Mahuārē bar<sup>dhā</sup> nā milal. Khēt-ō-paṭṭi-mē bar<sup>dhā</sup> nā milal. Lauṭal  
*In-Mahuārā or not was-found. Khētā-paṭṭi-also-in or not was-found. Back*  
 āwat rah<sup>li</sup>, Pal<sup>thi</sup>-mē sājh hō-gail. Baniā-kē dukān-par bajār-mē  
*coming I-was, Pal<sup>thi</sup>-in evening became. A-shopkeeper-of shop-at market-in*  
 ṭhahar-gaili. Nām baniawā-kāi nāhī jānit. Sabērā bhail tab sab  
*I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all*  
 lōg sōr kaīlāi, kī Rājā-kē ihā chōri bhail. Sabērā-kē jūn  
*people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time*  
 ham sarak dhailē jāt rah<sup>li</sup>. Rājā-kāi tin chaūkidār ham-kē pakar lih<sup>la</sup>.  
*I road holding going was. Rājā-of three watchmen me hold-of took.*  
 Tinō ad<sup>mī</sup> lapat-ke mar<sup>la</sup>. Bāis rupeā ham<sup>rē</sup> pās rahal, āur  
*The-three men closing-with(-me) beat(-me). Twenty-two rupees me with were, and*  
 āgauchhā mir<sup>ja</sup>ī dupaṭṭā ham<sup>rē</sup> pās rahal, sē chhōr-lih<sup>la</sup>. Ēk  
*body-cloth a-waist-coat double-wrapper me with were, those they-seized-by-force. One*  
 dhōṭī rahal; uhō chhin-lih<sup>la</sup>. Rupeā bhī chhōr-lih<sup>la</sup>. Ham  
*loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I*  
 akēlē rah<sup>li</sup>. Lāt mūkā-sē mar<sup>la</sup>, āur uṭhā bāithā-ke  
*alone was. Kicks fists-with they-beat(-me), and taking(-me)-up (and)-making(-me)-sit*  
 dē-mar<sup>la</sup>. Sag<sup>rō</sup> badan-mē chōṭ lagal-hau. Ṭhārh nāhī  
*threw(-me)-down. The-entire body-in wounds have-been-produced. To-stand not*  
 hō-jāt. Maĩ nā chōri-kare gail rah<sup>lō</sup>. Chhat-par-sē ham nāhī gir<sup>li</sup>.  
*I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.*  
 Chhat-par-sē girit tō kapār phāt-jāt.  
*The-roof-on-from (if)-I-had-fallen then (my)-skull would-have-been-fractured.*

Biphē-kē din gāw-sē chalal-rah<sup>li</sup>. Rupeā ham ek baniyā-sē  
*Thursday-of day the-village-from I-started-had. Rupees I one shopkeeper-from*  
kar<sup>jā</sup> lih<sup>le</sup>-rah<sup>li</sup>. Nāhī, baniyā-sē ham rupeā nā lih<sup>li</sup>. Ghar-sē  
*loan had-taken. No, a-shopkeeper-from I rupees not took. House-from*  
rupeā lē-ke chalal-rah<sup>li</sup>. Tīn bar<sup>d</sup>dhā ham<sup>rē</sup> gharē hau. Ēk ham āūr  
*rupees taking I-had-started. Three oxen my house-at are. One I more*  
kharīde gail rah<sup>li</sup>.  
*to-buy gone had.*

### FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭī, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭī either. Evening fell when I was at Palthī, on the way home; so I stopped for the night in a shop in the *bāzār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.<sup>1</sup> My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpuri is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindī, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpuri *ā* is represented in writing by *ā*. Thus *dyā* for *dyā*, give. The oblique form of the pronoun of the third person is usually written *wahi* instead of *ohi*, and, in the conjugation of verbs, the two vowels *ai* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gaīl*, *bhaīl*, etc. These are all mere varieties of spelling. Among verbal forms, we may note *dyā*, above mentioned, which is the second person plural Imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

<sup>1</sup> This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.

[No. 51.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

एक जने के दुइ बेटवा रहलें। लहुरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमें देइ द्या। बाप बखरा देइ दिहलेस। किछु दिन पाछे लहुरका बेटवा जवन बखरा पउले रहल तवन लेइ के बिदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल जहनुम कइ दिहलेस। और जब सब खरिच होय चुकल तब वहि देस में काल पड़ल। जब दाना बिना भरै लगलें तब कौनेउ भला अदमी के इहाँ गयलें। ऊ उन्हे खेतारी में सूअर चरावै के रखलेस। उहाँ ऊ चहलें की जौन छिक्कुला सूअर खात रहलें ऊही हमें मिलत ती खाइत। बाकी ऊही नाहीं मिलल। जब पेट जरै लागल तब घर के चेत भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउएँ और हम इहाँ दाना बिना भरत हई। तब ओन के जिय में भयल की अब हम अपने घरे चलो और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाँय कयल और चल के कहब की अब हम तोहार बेटवा बन के रहै लायक नाँहीं बाटी। जैसे और मजूर बाटें तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में ऐसन गुन के चलल और बाप के इहाँ आयल। जब बेटवा लामे रहल तब बाप देखलेस की हमार बेटवा उहै आवत ही। देख के मोह बढ़ल मारे छोह के आगे होइ के अँकवारी भर धइ के चूमै लगलें। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाँय कइली। अब हम तोहार बेटवा कहावै लायक नाँहीं बाटी। नोकरन से बाप कहलेस की बढ़ियाँ कपड़ा ले आवा पहिरावा और अंगुरी में मुनरी और गोड़े में पनहीं पहिरावा और रजगज होइ द्या काहे से की जनुक बेटवा हमार मर के जोअल और हेरायल रहल फेर मिलल है। और रजगज होइ लागल ॥

जेठ बेटवा कतहूँ खेतारी में रहलें। ऊ जब घरे अइलें तब ई सब खुसिहाली के बात देख के एक नोकर से पुछलेस की का भयल है। नोकर कहलेस की तोहार लहुरका भाय आयल ही और उन के कुसलकारी से लउटले के संती तोहार बाप खिआवत पिआवत हउएँ। ई सुन के जेठरे बेटवा के जिव में खुन्स आयल और बखरी में नाँहीं गयल। जब ई सुन के बाप बाहर आयल और मनावै लागल तब बेटवा कहलेस की तोहार धंधा ढेर दिन ले कइली और तोहरे कहले मतिन चलली। आगे तोहार जी कबहूँ नाँहीं भयल की एक खसी मार के लेइ अउता की अपने संगिन के खिआइत पिआइत। और ई तोहार बेटा जवन तोहार धन और दौलत बाँट के रंडो मुंडी के दिहलेस जैसे लौट के आयल तइसे प्रतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे संगि सब दिन रहाला। जवन किछु धन और ईसरज ही तवन तोहरै ही। ई बेटवा हम जनली की मुइ गयल अब हम पउली तवने से ई जलसा करै के चाहत रहल ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

## WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

## TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dui beṭ'wā rah'laī. Lahur'kā beṭ'wā ap'nē bāp-sē  
*One man-to two sons were. The-younger son his-own father-to*  
 kah'les kī, 'bāp, dhan-mē-sē jawan hamār bakh'rā hōy tawan  
*said that, 'father, property-in-from what my share may-be that*  
 hammaī dei-dyā.' Bāp bakh'rā dei-dih'les. Kichhu din pāchhē  
*to-me give.' The-father share gave-away. Some days after*  
 lahur'kā beṭ'wā jawan bakh'rā paūlē-rah'al tawan lei-ke bidēs  
*the-younger son what share had-got that taking (to-)a-foreign-land*  
 gayal. Uhā ap'nē chāl-chalan-kē kharābi-sē kul jahannum' kaī-dih'les.  
*went. There his-own conduct-of wickedness-with all (to-)hell he-made (sent).*  
 Āūr jab sab kharich hōy-chukal tab wahi dēs-mē kāl paṛal. Jab  
*And when all spent had-been then that country-in famine fell. When*  
 dānā binā marāī lag'laī tab kauneu bhalā ad'mī-kē ihā gay'laī. Ū  
*grain without to-die he-began then a-certain well-to-do man-of near he-went. He*  
 unhaī khetāri-mē sūar charāwāī-kē rakh'les. Uhā ū chah'laī kī,  
*him fields-in swine to-feed kept. There he wished that,*  
 jaun chhikulā sūar khāt-rah'laī, 'ūhau hammaī milat,  
*what husks swine used-to-eat, 'those-also to-me (if)-they-had-been-given,*  
 tau khāit.' Bākī ūhau nāhī milal. Jab pēṭ  
*then I-would-have-eaten (-them).' But those-even not were-given. When belly*  
 jarāī lāgal tab ghar-kāī chēt bhayal kī, 'ham'rē bāp-kē ihā  
*to-burn began then house-of the-remembrance became that, 'my father-of near*  
 nōkar-chākar khāt pahirat, āūr bachāwat haūaī āūr ham ihā  
*servants eating wearing (clothes) and saving (money) are and I here*  
 dānā binā marat-hāī.' Tab on'kē jiy-mē bhayal kī, 'ab ham  
*grain without dying-am.' Then his heart-in became that, 'now (let)-me*  
 ap'nē gharē chalī, āūr bāp-sē kahī kī, "ham-sē kasūr  
*my-own in-house go, and the-father-to let-me-say that, "me-by fault*



bhayal, āūr Īsar-kē ihā-sē ham bejāy kayal," āūr chal-ke  
*has-come-to-pass, and God-of near-from I evil did," and going*  
 kahab kī, "ab ham tohār beṭwā ban-ke rahāi lāyak nāhī bātī.  
*will-say that, "now I thy son becoming to-live worthy not am.*  
 Jaisē āūr majūr bātaī taisē ham-hū-sē majūri karāwā." Ubā-sē  
*As other labourers are so me-also-by labour cause-to-be-done."* There-from  
 āp'nē man-mē aisan gun-ke chalal, āūr bāp-kē ihā āyal. Jab  
*his-own mind-in so thinking he-started, and father-of near came. When*  
 beṭwā lāmē rahal, tab bāp dekh'les kī, 'hamār beṭwā uhai  
*the-son far-off was, then the-father saw that, 'my son there-yonder*  
 āwat hau.' Dēkh-ke mōh barhal. Mārē chhōh-kē āgē-hōi-ke āk'wārī-  
*coming is.' Seeing pity arose. Goaded-by pity advancing the-lap-*  
 bhar dhaī-ke chūmāi lag'laī. Tab beṭwā kah'les kī, 'bāp, ham tohār  
*in holding to-kiss began. Then the-son said that, 'father, I thy*  
 kasūr kaīli aur Par'mēsar-kē ihā-sē bejāy kaīli. Ab ham tohār beṭwā  
*fault did and God-of near-from evil did. Now I thy son*  
 kahāwāi lāyak nāhī bātī.' Nok'ran-sē bāp kah'les kī, 'barhiyā  
*to-be-called fit not am.' Servants-to the-father said that, 'good*  
 kap'rā lē-āwā, pahirāwā, āūr āguri-mē munarī āūr gōrē-mē pan'hī  
*clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes*  
 pahirāwā; āūr raj-gaj hōe-dyā, kāhē-sē-kī januk beṭwā hamār  
*put; and rejoicings be-made-let, because as-if son my*  
 mar-ke jāl; āūr herāyal rahal, phēr milal-hai.' Āūr  
*having-been-dead came-to-life; and lost was, again found-is.' And*  
 raj-gaj hōe lāgal.  
*rejoicings to-be-made began.*

Jēth beṭwā kat'hū khetāri-mē rah'laī. Ū jab gharē  
*The-elder son somewhere fields-in was. He when into-house*  
 āilaī, tab i sab khusihāli-kāi bāt dēkh-ke ēk nōkar-sē puchh'les kī,  
*came, then these all rejoicings-of matters seeing one servant-from asked that,*  
 'kā bhayal-hai?' Nōkar kah'les kī, 'tohār lahur'kā bhāy āyal-hau,  
*'what has-occurred?' The-servant said that, 'thy younger brother come-is,*  
 āūr un-kē kusal-kārī-sē laūṭ'le-kē santī tohār bāp khiāwat  
*and his safety-with returning for thy father feeding (his-people)*  
 piāwat haūaī.' Ī sun-ke jēth'rē beṭwā-kē jiw-mē  
*causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into*  
 khuns āyal āūr bakh'rī-mē nāhī gayal. Jab i sun-ke bāp  
*anger came and the-house-into not went. Then this hearing the-father*  
 bāhar āya āūr manāwāi lāgal, tab beṭwā kah'les kī, 'tohār  
*outside came and to-appease (him) began, then the-son said that, 'thy*

dhandhā dhēr din lē kañlī, āūr tohārē kahālē matin chalī. Āgē tohār jī  
*works many days for I-did, and thy saying according-to went. But thy heart*  
 kab-hūñ nāñhī bhayal kī ēk khasī mār-ke lei-aūtā,  
*ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,*  
 kī apnē sāgin-kē khiāit-piāit. Āūr ī tohār bēṭā jawan tohār  
*that my-own companions I-might-have-feasted. And this thy son who thy*  
 dhan āūr daulat bāṭ-ke rañḍī-muñḍī-kē dihlēs, jaisē laut-ke  
*fortune and property dividing harlots-etcetera-to gave, as-even returning*  
 āyal taisē etwat bhōj dihlā. Bāp kahālēs kī, 'beṭwā tū  
*came so-even so-great feast thou-gavest.' The-father said that, 'son thou*  
 hamārē sāngē sab din rahā-lā; jawan-kichhu dhan āūr iswarāj hau  
*me with all days livest; what-even property and prosperity is*  
 tawan tohārai hau. Ī beṭwā ham janālī kī mui gayal, ab ham paūlī;  
*that thine-veryly is. This son I thought that dead he-was, now I got;*  
 tawānē-sē ī jalāsā karāi-kē chāhat rahal.  
*owing-to-that this rejoicing to-do proper was.'*

The dialect spoken in the District of Benares is Western Bhojpurī, the same as that of Azamgarh. It is locally known as Banār'sī. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpurī *ā* is represented by *visarga*, *h*. Thus दः *dā*; लः *lā*, and many others. The two vowels *ai* are often spelt *ae*, or *aya*. Thus *kañlan*, *gaël*, *bhayal*. Similarly *au* are usually spelt *awa*. Thus, instead of *bachaūt-ō*, we have *bachawt-ō*, and instead of *lagaūles*, *lagawles*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpurī in the former district as speaking Standard and half as speaking Western Bhojpurī.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking 'Purbī.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpurī which is spoken in Benares District. The same form of Bhojpurī is spoken in the portion of Mirzapur which lies between the Ganges and the Sonē. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpārī.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows :—

Eastern Hindī . . . . .	252,000
Western Bhojpurī . . . . .	810,000
Sōnpārī . . . . .	49,500
	<hr/>
TOTAL . . . . .	1,111,500
	<hr/>

[No. 52.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'ĀSĪ, SUB-DIALECT.

(DISTRICT BENARĒS.)

## SPECIMEN I.

*(Pāṇḍit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādūr, 1898.)*

एक अदमी के दुइठे बेटवा रहलन । ओ में से छोटका अपने बाप से कहलेस हें बाबू जौन कुछ माल असबाब हमरे बखरा में पड़े तीन हम के दे दः । तब ऊ आपन कमाई दूनों के बाँट दिहलेस । थोरिके दिन के बितले लहुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गएल और उहाँ सब धन लुचपन में फूँक दिहलेस । जब सब गवाँय चुकल तब ओहि देस में बड़ा काल पड़ल । और ऊ भूखन मरे लगल । तब ओहि देस के एक रहस से जाय मिलल और ऊ ओ के अपने खेत में सूअर चरावे बदे पठे दिहलेस । और जौन किकुला भूसी सूअर खात रहलन ओही से ऊ आपन पेट भरे बदे ललचत रहल । केहू ओ के न दिहलेस । तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किछाँ केतना अदमी नोकर बाटन की ऊ लोग पेट भर खाय के कुछ बचवती होइहें और हम भूखन मरत बाटी । हम उठौँ और अपने बाप के पास चलीँ और ओन से कहीं की हे बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली । तोहार बेटवा कहावे लायक नाहीं बाटी हमें अपने मजूरन में रख लः । ई विचार के ऊठल और अपने बाप के पास गयल । बाप बड़ी दूर से बेटवा के आवत देख के मया के मारे दऊर के अपने गरे लगवलेस और चुम्मे लगल । बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधी हई अब हम तोहार बेटवा कहावे लायक नाहीं बाटी । मुदा बाप अपने नोकरन से कहलेस की बढ़ियाँ से बढ़ियाँ कपड़ा निकाल के हमरे लड़िका के पहिरावः और हाथ में सुनरी और गोड़ में पनहीं पहिरावः और हम लोग खाय पी के खुसी मनाई काहे से की ई लड़िका हमार मर के फिर जीअल है बिकुड़ के फिर मिलल है । तब सब लोग खुसी मनावे लगलन ॥

बड़का बेटवा खेत में रहल जब उहाँ से लौटल और घर के नगीच पहुँचल तब गीत और नाच के धूम सुनाई पड़ल । एक नोकर के बोलाय के पुछलेस की ई सब का होत बाय । ऊ जबाब दिहलेस की तोहार भाई अइलन हैं और सही सलामत उन के बहुरले के खुसी में तोहार बाप जेवनार कइलन हैं । ई सुन के ऊ गुस्सा भयल और भित्त नहिँ गयल । तब बाप बाहर निकल अइलें और लड़िका के मनावे लगलें । लड़िका बाप के जबाब दिहलेस बाह प्रतना दिन से तोहार गुलामी करत हई कबहीं तोहार हुकुम नाहीं टरली तेह पर तू कबहूँ एक खस्ती के बखो नाहीं दिहलः की हम अपने संगी के संग खाए पी के चैन करित । मुदा अपने छोटका बेटवा के अवतै जौन तोहार सगरो कमाई रंडो बाजी में फूँक दिहलेस तेकरे बदे भोज दिहलः है । बाप बोलल की बेटा तू हमरे लगे सदा रहलः और जौन कुछ हमरे पक्के बाय तीन सब तोहरे ही । हम लोगन के खुसी करे के उचित रहल काहे से ई तोहार भाई मर के फिर जीअल है और बिकुड़ के फिर मिलल है ॥

[No. 52.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

## SPECIMEN I.

## TRANSLITERATION.

*(Pandit Mahārā) Nārāyaṇ Śivapurī, Rai Bahādur, 1898.)*

Ēk ad<sup>mī</sup>-kē dui-ṭhē beṭ<sup>wā</sup> rah<sup>lan</sup>. Ō-mē-sē chhoṭ<sup>kā</sup> ap<sup>nē</sup> bāp-sē kah<sup>les</sup>, 'hē bābū, jaun kuchh māl as<sup>bāb</sup> ham<sup>rē</sup> bakh<sup>rā</sup>-mē parai taun ham-kē dē-dā.' Tab ū āpan kamāi dūnō-kē bāṭ<sup>ṭ</sup> di<sup>les</sup>. Thorikai dīn-kē bit<sup>lē</sup> lahur<sup>kā</sup> beṭ<sup>wā</sup> sab māl samēṭ-ke baṛī dūr par<sup>dēs</sup> chalal-gael, āūr uhā sab dhan luch<sup>pan</sup>-mē phū<sup>k</sup>-di<sup>les</sup>. Jab sab gawāy chukal tab ohi dēs-mē baṛā kāl paral, āūr ū bhūkhan marāi lagal. Tab ohi dēs-kē ēk rahis-sē jāy milal, āūr ū ō-kē ap<sup>nē</sup> khēt-mē sūar charāwāi badē paṭhai di<sup>les</sup>. Āūr jaun chhikulā bhūsi sūar khāt rah<sup>lan</sup> ōhi-sē ū āpan pēṭ bharāi badē lal<sup>chat</sup>-rahal. Kēhū ō-kē na di<sup>les</sup>. Tab ō-kē chēt bhayal āūr man-mē soch<sup>les</sup> kī, 'ham<sup>rē</sup> bāp kihā ket<sup>nā</sup> ad<sup>mī</sup> nōkar bāṭan kī ū lōg pēṭ bhar khāy-ke kuchh bachaw<sup>t</sup>-ō hōihaī, āūr ham bhūkhan marat-bāṭī. Ham uṭṭhī āūr ap<sup>nē</sup> bāp-kē pās chalī āūr on-sē kahī kī, "hē bābū, Bhag<sup>wān</sup>-kē sām<sup>nē</sup> āūr toh<sup>rē</sup> sām<sup>nē</sup> ham baṛā pāp kailī. Tohār beṭ<sup>wā</sup> kahāwāi lāyak nāhī bāṭī. Hamaī ap<sup>nē</sup> majūran-mē rakh-lā." Ī bichār-ke uṭhal āūr ap<sup>nē</sup> bāp-kē pās gayal. Bāp baṛī dūr-sē beṭ<sup>wā</sup>-kē āwat dēkh-ke mayā-kē mārē daūr-ke ap<sup>nē</sup> garē lagaw<sup>les</sup> āūr chummāi lagal. Beṭ<sup>wā</sup> bōlal, 'Bābū, Bhag<sup>wān</sup>-kē āūr toh<sup>rē</sup> sām<sup>nē</sup> ham ap<sup>rādhi</sup> hāi. Ab ham tohār beṭ<sup>wā</sup> kahāwāi lāyak nāhī bāṭī.' Mudā bāp ap<sup>nē</sup> nok<sup>ran</sup>-sē kah<sup>les</sup> kī, 'baṛhiyā-sē baṛhiyā kap<sup>rā</sup> nikāl-ke ham<sup>rē</sup> larikā-kē pahirāwā āūr hāth-mē mun<sup>rī</sup> āūr gōr-mē pan<sup>hī</sup> pahirāwā, āūr ham lōg khāy-pī-kē khusī manāī; kāhē-sē kī ī larikā hamār mar-ke phir jīal-hai; bichhur<sup>ke</sup> phir milal-hai.' Tab sab lōg khusī manāwāi lag<sup>lan</sup>.

Baṛ<sup>kā</sup> beṭ<sup>wā</sup> khēt-mē rahal. Jab uhā-sē lauṭal āūr ghar-kē nagich pahūchal tab gīt āūr nāch kī dhūm sunāi-paral. Ēk nōkar-kē bolāy-ke puchh<sup>les</sup> kī 'ī sab kā hōt bāy?' Ū jabāb di<sup>les</sup> kī, 'tohār bhāi aīlan haī, āūr sahī salāmat un-kē bahur<sup>lē</sup>-kē khusī-mē tohār bāp jew<sup>nār</sup> kailan-haī.' Ī sun-ke ū gussā bhayal, āūr bhittar nāhī gayal. Tab bāp bāhar nikal aīlāi āūr larikā-kē manāwāi lag<sup>lāi</sup>. Larikā bāp-kē jabāb di<sup>les</sup> 'Bāh! et<sup>nā</sup> dīn-sē tohār gulāmi karat-hāi, kab<sup>hī</sup> tohār hukum nāhī tar<sup>li</sup>; tēhū-par tū kab<sup>hū</sup> ēk khassī-kāi bachch-ō nāhī di<sup>lā</sup> kī ham ap<sup>nē</sup> sāngī-kē sāng khāe-pī-ke chain karit. Mudā ap<sup>nē</sup> chhoṭ<sup>kā</sup> beṭ<sup>wā</sup>-kē aw<sup>tai</sup> jaun tohār sag<sup>r</sup>-ō kamāi raṇḍī-bājī-mē phū<sup>k</sup> di<sup>les</sup>, tek<sup>rē</sup> badē bhōj di<sup>lā</sup>-hai. Bāp bōlal kī, 'bēṭā, tū ham<sup>rē</sup> lagē sadā rahā-lā, āūr jaun kuchh ham<sup>rē</sup> pallē bāy taun sab toh<sup>r</sup>-ai hau. Ham lōgan-kē khusī karāi-kē uchit rahal, kāhē-sē, ī tohār bhāi mar-ke phir jīal-hai, āūr bichhur<sup>ke</sup> phir milal-hai.'

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

## WESTERN, BANĀR'SĪ, SUB-DIALECT.

## (DISTRICT BENARES.)

## SPECIMEN II.

(*Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, 1898.*)

सवाल ॥ अबको सोम्मार अउर मंगर जौन बोतल हौ ओकरे बोच के रात में तू हरगोबिन्द  
तिवारी के खेत से रहिला उपरलः ॥

जवाब ॥ पेट जरत रहल पिर्योनाथ एक मुट्ठी उपरली ॥

सः ॥ तौह के रमेसर गोंड़इत आधो रात के चोरी कै रहिला ले जात धइलेस ॥

जः ॥ बेर बिसौले हम रहिला खात घर जात रहली । राम जिआवन गवाह कोल्हू हाँकत  
रहलन । हमें देख के पुछलन कहाँ से लिहले आवत हउअः । हम कहली की  
दुसरे सिवान से ले अइली हैं । तब राम जिआवन हमें धइ लिहलन ॥

सः ॥ राम जिआवन तो के धइ के फिर का कइलन ॥

जः ॥ धइ केँ पिर्योनाथ गोंड़इत बोलाय के अकस बस चलान कइ दिहलन ॥

सः ॥ तौ से अउर राम जिआवन से का अकस हौ ॥

जः ॥ ई अकस हौ राम जिआवन से को हमरे खेत में से लिहले आवत हौवें ॥

सः ॥ तोहार पहिले कबहीं चोरी में सजाय भइल हौ ॥

जः ॥ हाँ बाबू एक दाँड़ पँदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Pandit Mahārāj Nārāyan Śivapurī, Rat Bahādur, 1898.)*

Sawāl.— Ab<sup>kī</sup> Sommār aūr Mangar jaun bital-hau, ok<sup>rē</sup> bich-kē  
*Question.—Of-now Monday and Tuesday which have-passed, of-them between*  
 rāt-mē tū Har-gōbind Tiwārī-kē khēt-sē rahilā upar<sup>lā</sup>?  
*the-night-in you Har-gōbind Tiwārī's field-from gram plucked?*

Jawāb.— Pēt jarat-raham, Pirthī-nāth! Ēk muṭṭhī upar<sup>lī</sup>.  
*Answer.—Belly burning-was, Earth-lord! A handful I-plucked.*

Sawāl.—Tōh-kē Ramēsar Gōraīt ādhī rāt-kē chōrī-kāi rahilā lē-jāt  
*Question.—You Ramēsar Gōraīt half night-at theft-of gram taking-away*  
 dhaīles?  
*arrested?*

Jawāb.—Bēr-bisaulē ham rahilā khāt ghar jāt-rah<sup>lī</sup>. Rām-jiāwan  
*Answer.—At-sunset I gram eating home going-was. Rām-jiāwan*  
 gawāh kōlhū hākat-rah<sup>lan</sup>. Hamaī dēkh-ke puchh<sup>lan</sup>,  
*witness sugar-cane-press driving-was. Me having-seen he-asked,*  
 'kahā-sē lih<sup>lē</sup>-āwat-haūā?' Ham kah<sup>lī</sup> kī, 'dus<sup>rē</sup> siwān-sē  
*'where-from are-you-bringing-it?' I said that, 'other side-from*  
 lē-aīlī-haī.' Tab Rām-jiāwan hamaī dhāī-lih<sup>lan</sup>.  
*I-have-brought-(it).' Then Rām-jiāwan me caught-hold-of.*

Sawāl.— Rām-jiāwan tō-kē dhāī-ke phir kā kaīlan?  
*Question.—Rām-jiāwan you having-seized again what did?*

Jawāb.— Dhāī-ke, Pirthī-nāth! Gōraīt bolāy-ke  
*Answer.—Having-seized, Earth-lord! the-Gōraīt having-called*  
 akas has chalān kāi-dih<sup>lan</sup>.  
*enmity under-the-influence-of sent-up-for-trial he-made (me).*

Sawāl.— Tō-sē aūr Rām-jiāwan-sē kā akas hau?  
*Question.—You-with and Rām-jiāwan-with what enmity is?*

Jawāb.—Ī akas hau Rām-jiāwan-sē, kī ham'rē khētē-mē-sē lih'lē

*Answer.—This enmity is Rām-jiāwan-with, that my field-in-from having-taken  
āwat-hauwaī.  
coming-he-is.*

Sawāl.—Tohār pahilē kab'hī chōrī-mē sajāy bhail-hau?

*Question.—Of-you before ever theft-in punishment has-occurred?*

Jawāb.—Hā, bābū, ēk dāī pād'rah din-kē chōrī-mē kaid rah'li.

*Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.*

### FREE TRANSLATION OF THE FOREGOING.

*Question.—Did you pluck gram from Har-gōbind Tiwārī's field on the night between last Monday and Tuesday?*

*Answer.—My Lord of the Earth, my belly was burning. I did pluck one handful.*

*Question.—Did Ramēsar Gōrait arrest you on the midnight of the theft, as you were going off with the gram?*

*Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jiāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.<sup>1</sup> He then caught hold of me.*

*Question.—What did Rām-jiāwan then do?*

*Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrait and made me over to him.*

*Question.—What is the grudge between you and Rām-jiāwan?*

*Answer.—It is this. He comes and takes grain from my field.*

*Question.—Have you ever previously been punished for theft?*

*Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.*

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bāṭē* for 'he is' is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use *hau*, while the original inhabitants say *hāwā*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāṭhī, Bengali, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpurī vowel *ā* by the addition of another *a*, thus *dā*, give, is written दाय *daa*.

<sup>1</sup> Such a theft would be venial compared with stealing crops grown in one's own village. No village is its brother's keeper.



[No. 54.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Babu Śyām Sundar Dās, 1898.)

कउनउ मिला के दुइठे बेटवा रहलयँ । उनहन में से लहुरका अपने बाप से कहलेस की ए बाबू अपने कमाई में जउन हमार बखरा होय तउन हमें दे दअ । तब ऊ उनहन के आपन लेई पूंजी बाँट देहलेस । थोरिके दिन में ( or थोरो दिन नाहीं बीतल को) लहुरका बेटवा आपन सब कुछ प्रकटा कइ के ( or जुहाय के) परदेस चल गयल अउर उहाँ लुइई में दिन बितवै लगल अउर आपन कुल धन फूँक देहलेस । जब ऊ सब किछु उड़ाय चुकल ओही दिन म देस में भारी अकाल पड़ि गयल अउर ऊ कंगाल होय गयल । अउर ऊ जाय के ओहि देस जे रहैवालन में से एक के इहाँ रहइ लगल जउन ओ के अपने खेत में सूअर चरावै बदे रखलेस । अउर ऊ ओहि मोथा सोया से जे के सूअर खात रहलिन आपन पेट भरै चहलेस काहे बदे की कत्तों ओ के अउर कुछ नाहीं मिलत रहल । तब ओकर आँख खुलल अउर ऊ सोचलेस की हमरे बाप के घरे केतना मजूरन के खइली ओ पर अलेल रीटो परल रहइ-ले अउर हम भुक्खन मूअत बाटो । हम अपने बाप के लगे जाब अउर ओन से कहव की हे बाबू हम दइउ से फिर के तोहरे सोभइ कुपद कइली । हम फिन तोहरे बेटवा कहावइ जोग क नाहीं रहली । हमें अपने मजूरन में से एक के मतिन रख लगल । तब ऊ अपने बाप के लगे चलल अउर लगों नाहीं पहुँचल की ओकर बाप ओ के देख के कौहाय गयल अउर दउड़ के ओ के गरे लपट के भेटलेस । बेटवा ओहि से कहलेस की ए बाबू हम दइउ से बिमुख अउर तोहरे सोभइ कुपद कइले हई से अब हम तोहार बेटवा कहावइ जोग नाहीं रहली । तब ओकर बाप अपने नोकरवन से कहलेस की सब से नीक कपड़ा काढ़ के ए के पहिरावअ अउर उकरे हाथे में मुँदरी अउर गोड़े में पनही पहिरावअ । अउर आवअ आजु हमन खूब भोज भात करीँ, काहे की ई हमार मूअल बेटवा फिन से जीअल हइ, हेराय गयल रहल फिन से मिलल हइ । तब ओनहन खाए पीए चैन करे लगलेन ॥

ओकर जेठरका बेटवा खेते में रहल अउर जब ऊ बखरी के नियरे पहुँचल तब बाजा अउर नाच कइ हउरा सुनलेस अउर नोकरवन में से एक के गोहराय के पुछलेस की ई का हउ । नोकरवा कहलेस की तोहार भाय आयल हइ अउर तोहार बाबू नीक नीक तीवन जेवनार जेववलइ हई; काहे से की ओ के जोयत पउलेन हैं । ई सुन के ऊ खुनसयलेस अउर भितर जाए कइ मन न कइलेस । एहि से ओकर बाप बहरे निकस के ओ के मनावइ लगल । ऊ बाप के जवाब देहलेस की देखअ हम एतने बरिस से तोहार टहल करत हई अउर तोहार हुकुम कब्बउं नाहीं टारित बाकी तू हमें कब्बउं एकठे छेड़ियउ नाहीं देहलअ की हम अपने संगिन के संगे चैन करित । ई तोहार ऊ बेटवा हइ जउन पतुरियन के संगे तोहार धन उड़ाय देहलेस । जैसही ई आयल तैसही प्रकारे बदे तू नीक नीक जेवनार बनववलअ हइ । बाप ओ से कहलेस की बचवा तैं तो नितै मोरे संगे बाटे अउर जउन कुछ मोर हउ तउन सब तोरअ हउ । पइ तो के आज खुसी अनन्द करै के चाहत रहल काहे से की तोर मूअल भाय बहुरल हइ ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRĪ.

## BHOJPURĪ DIALECT.

## WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

## TRANSLITERATION.

*(Babu Śyām Sundar Dās, 1898.)*

Kaūnaū milā-kē duiṭhē bet<sup>wā</sup> rah<sup>la</sup>y. Un<sup>han</sup>-mē-sē lahur<sup>kā</sup> ap<sup>nē</sup> bāp-sē kah<sup>les</sup> kī, 'ē bābū, ap<sup>nē</sup> kamāi-mē jaūn hamār bakh<sup>rā</sup> hōy taūn hammaī dē-dā.' Tab ū un<sup>han</sup>-kē āpan lēi pūji bāṭ deh<sup>les</sup>. Thorikai dīn-mē (*or* thōrō dīn nāhī bital kī) lahur<sup>kā</sup> beṭ<sup>wā</sup> āpan sab kuchh ekaṭṭhā-kaī-ke (*or* juhāy-ke) par<sup>dēs</sup> chal-gayal aūr ubā luchhai-mē dīn bitāwāi-lagal aūr āpan kul dhan phūk deh<sup>les</sup>. Jab ū sab kichhu urāy chukal ohi dīn-mē dēs-mē bhārī akāl pari-gayal aūr ū kṅgāl hōy-gayal. Aūr ū jāy-ke ohi dēs-kē rahāi-wālān-mē-sē ēk-kē ihā rahaī-lagal, jaūn ō-kē ap<sup>nē</sup> khēt-mē sūar charāwāi badē rakh<sup>les</sup>. Aūr ū ohi mōthā sōthā-sē jē-kē sūar khāt rah<sup>lin</sup> āpan pēt bharāi chah<sup>les</sup> kāhē badē kī kattō ō-kē aūr kuchh nāhī milat-rahāl. Tab ō-kar ākh khulal aūr ū soch<sup>les</sup> kī, 'ham<sup>rē</sup> bāp-kē gharē ket<sup>nā</sup> majūran-kē khaīlē-ō par alēl rōṭī paral rahaī-lē aūr ham bhukkhan mūat bāṭī. Ham ap<sup>nē</sup> bāp-kē laggē jāb aūr on-sē kahab kī, "hē bābū, ham Daū-sē phir-ke toh<sup>rē</sup> sōjhaī kupad kaīlī. Ham phin toh<sup>rē</sup> beṭ<sup>wā</sup> kahāwāi jōg ka nāhī rah<sup>li</sup>. Hammaī ap<sup>nē</sup> majūran-mē-sē ēk-kē matin rakh<sup>lā</sup>." ' Tab ū ap<sup>nē</sup> bāp-kē laggē chalal aūr laggō nāhī pahūchal kī ō-kar bāp ō-kē dēkh-ke chhohāy gayal aūr daūr-ke ō-kē garē lapat-ke bheṭ<sup>les</sup>. Beṭ<sup>wā</sup> ohi-sē kah<sup>les</sup> kī, 'ē bābū ham Daū sē bimukh aūr toh<sup>rē</sup> sōjha-i kupad kaīlē hāi, sē ab ham tohār beṭ<sup>wā</sup> kahāwāi jōg nāhī rah<sup>li</sup>.' Tab ō-kar bāp ap<sup>nē</sup> nokar<sup>wan</sup> sē kah<sup>les</sup> kī, 'sab-sē nik kap<sup>rā</sup> kārh-ke ē-kē pahirāwā. Aūr uk<sup>rē</sup> hāth-mē mūd<sup>ri</sup> aūr gōrē-mē pan<sup>hi</sup> pahirāwā. Aūr āwā āju haman khūb bhōj bhāt karī, kāhē kī i hamār mūal beṭ<sup>wā</sup> phin-sē jīal hāi; herāy-gayal-rahāl, phin-sē milal hāi. Tab on<sup>han</sup> khāe pīe chain-kare lagalen.

Ō-kar jeṭhar<sup>kā</sup> beṭ<sup>wā</sup> khētē-mē rahāl aūr jab ū bakh<sup>ri</sup>-kē niyarē pahūchal tab bājā aūr nāch kaī haūrā sun<sup>les</sup> aūr nokar<sup>wan</sup>-mē-sē ēk-kē goh<sup>rāy</sup>-ke puchh<sup>les</sup> kī 'i kā haū?'. Nokar<sup>wā</sup> kah<sup>les</sup> kī, 'tohār bhāy āyal-haī aūr tohār bābū nik nik tiwan jew<sup>nār</sup> jewaw<sup>lāi</sup> hāi; kāhē-sē kī ō-kē jīyat paūlen hāi.' I sun-ke ū khun<sup>say</sup>les aūr bhittar jāe-kaī man na kaīles. Ehi-sē ō-kar bāp bah<sup>rē</sup> nikas-ke ō-kē manāwāi lagal. Ū bāp-kē jabāb deh<sup>les</sup> kī, 'dēkhā, ham et<sup>nē</sup> baris-sē tohār ṭahal karat-haī, aūr tohār hukum kabbaū nāhī ṭarīt; bāki tū hammaī kabbaū ek-ṭhē chheriyaū nāhī deh<sup>lā</sup> kī ham ap<sup>nē</sup> sāngin-kē sāngē chain karīt. I tohār ū beṭ<sup>wā</sup> hāi jaūn paturiyan-kē sāngē tohār dhan urāy deh<sup>les</sup>. Jāis<sup>hi</sup> i āyal tāis<sup>hi</sup> ek<sup>rē</sup> badē tū nik nik jew<sup>nār</sup> ban<sup>waw</sup>lā-hāi. Bāp ō-sē kah<sup>les</sup> kī, 'bach<sup>wā</sup>, tāi tō nittai mōrē sāngē bātē, aūr jaūn kuchh mōr haū taūn sab torā haū. Paī tō-kē āj khusi anand karāi-kē chāhat-rahāl kāhē-sē kī tōr mūal bhāy bahural hāi.'

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Hariśchandra gives a description of it in his account of the Hindi Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāsh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lewdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark<sup>1</sup> which means that a final *a* is very lightly pronounced. Thus क is pronounced *kʰ*. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāi-lā*, I will get (a tent) pitched.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Tēgh 'Alī.)

का माल असफ़ीं हौ रुपैया तोरे बदे । हाजिर बा जिउ समेत करेजा तोरे बदे ॥  
 मंगर में अब की रेती पै रजवा तोरे बदे । जर-दोजी का तनाईला तमुवा तोरे बदे ॥  
 बनवा देईला अबकी देवारी में राम धै । जर-दोजी जूता टोपी डुपट्टा तोरे बदे ॥  
 चढ़ जालैं कौनो दाँव पै सारे तो लेईला । कच्चन के गोप मोती के माला तोरे बदे ॥  
 हम खर-मिटाव कौली हँ रहिला चवाय के । भैवल धरल बा दूध में खाजा तोरे बदे ॥ ५ ॥  
 मलिया से कह देली है ले आवल करी रजा । बेला चमेली जूही के गजरा तोरे बदे ॥  
 भोला में लेहले पान तोरे संग रहल करी । कह देली है रिखइया तमोलिया तोरे बदे ॥  
 अपने के लोई लेहली है कमरी भी बा धइल । किनली है, रजा, लाल दुसाला तोरे बदे ॥  
 पारस मिलल बा बीच में गंगा के राम धै । सजवा देईला सोने के बँगला तोरे बदे ॥  
 संभा सबेरे घूम कलावा बदल बदल । काबुल से हम मँगौली है घोड़ा तोरे बदे ॥ १० ॥  
 अत्तर तू मल के रोज नहायल कर, रजा । बीसन भरल धयल बा कराबा तोरे बदे ॥  
 जानीला आज कल में भनाभन चली, रजा । लाठी, लोहाँगी, खञ्जर औ बिकुआ तोरे बदे ॥  
 बुलबुल बटेर लाल लड़ावैल दुकड़हा । हम काबुली मँगौली है मेढ़ा तोरे बदे ॥  
 कुस्ती लड़ा के माल बना देब राम धै । बैठक में अब खोदीला अखाड़ा तोरे बदे ॥  
 कासी, पराग, हारिका, मथुरा और वृन्दावन । धावल करैलें तेग, कंधैया, तोरे बदे ॥ १५ ॥

## TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā tore badē;  
 What value gold-coin is rupees thee for;

Hājir bā jiu samēt karējā tore badē.  
 Present is life with liver thee for.

Maṅgar-mē ab-kī rēti-pai, raj'wā, tore badē  
 The-Mangal-festival-in this-year sands-on, my-king, thee for

Jar-dōjī-kā tanāi-lā tamuā tore badē.  
 Embroidery-of I-will-get-set-up tent thee for.

Ban'wā-dēi-lā ab-kī Dewāri-mē Rām dhāi  
 I-will-get-made this-year Dīwālī-festival-in Rām taking

Jar-dōjī jūtā, ṭōpi, dupattā, tore badē.  
 Embroidered shoes, cap, double-wrapper, thee for.

Charh-jā-lāī kaunō dāw-pai sārē to lēi-lā;  
*(If)-there-rise any turn-on brother-in-law then I-will-take;*

Kañchan-k\* gōp, mōti-k\* mālā tore badē.  
*Gold-of neck-ornament, pearls-of rosary thee for.*

5. Ham khar-miṭāw kaili-h\* rahilā chabāy-ke;  
*I breakfast done-have gram eating;*  
 Bhēwal dharal-bā dūdh-mē khājā tore badē.  
*Soaked kept-is milk-in khājā-sweets thee for.*  
 Maliyā-sē kah-dēli-hai, 'le-āwal-karī,' rajā,  
*The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king,*  
 'Bēlā, chameli, jūhi-k\* gaj'rā,' tore badē.  
*'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.*  
 'Jhōlā-mē leh'lē pān tore saṅg rahal-karī,'  
*'Bag-in taking betel thee with regularly-remain,'*

Kah-dēli-hai Rikhaiyā tamoliyā tore badē.  
*Have-said-to Rikhai betel-leaves-grower thee for.*  
 Ap'nē-kē lōi leh'li-hai kam'ri bhī bā dhaīl;  
*Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;*

Kin'li-hai, rajā, lāl dusālā tore badē.  
*I-purchased-have, my-king, a-red shawl thee for.*  
 Pāras milal-bā bich-mē Gaṅgā-kē, Rām-dhāī;  
*A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;*

Saj'wā-dēi-lā sōnē-kāī bāg'lā tore badē.  
*I-will-get-furnished gold-of a-bungalow thee for.*

10. Sañjhā sabērē ghūmā chhalāwā badal badal;  
*In-the-evening in-the-morning walk-about fashion changing changing;*  
 Kābul-sē ham māgauli-hai ghōrā tore badē.  
*Kābul-from I sent-for-have a-horse thee for.*

Attar tū mal-ke rōj nahāyal-karā, rajā;  
*Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;*

Bisan bharal dhayal-bā karābā tore badē.  
*Scores-of filled kept-are glass-pots thee for.*

Jānī-lā āj kal-mē jhanā-jhan chali, rajā,  
*I-know to-day to-morrow-in clashing will-go, my-king,*

Lāṭhī, lohāgī, khañjar, au bichhuā tore badē.  
*Bludgeons, iron-bound-staves, poniards, and stilettos thee for.*

Bulbul, baṭēr, lāl, larāwāi-lā duk'rahā;  
*Bulbuls, quails, amadavats, cause-to-fight men-of-straw;*

Ham kābuli māgauli-hai mērhā tore badē.  
*I of-Kābul have-sent-for ram thee for.*

Kustī-larā-ke māl banā-dēb, Rām-dhāī;  
*Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;*

- Baiṭhak-mē ab khōdī-lā akhārā tore badē.  
*The-sitting-room-in now will-I-get-dug wrestling-ground thee for.*
15. Kāsi, Parāg, Dwārikā, Mathurā āūr Brindāban;  
*Benares, Allahabad, Dwārikā, Mathurā and Brindāban;*  
 Dhāwal-karāi-lē Tēgh, kādhaiā, tore badē.  
*Regularly-runs-to Tēgh, O-beloved, thee for.*

### FREE TRANSLATION OF THE FOREGOING.

What are gold *ashrafis* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair<sup>1</sup> will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwālī festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhai, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound staves, of poniards and stilettos.<sup>2</sup>

Common people<sup>3</sup> get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Kṛishṇa.

<sup>1</sup> A well-known fair held at Benares, entitled the *Burh'wā Maṅgal*.

<sup>2</sup> The *bichhuā* may be described as a kind of curved stiletto.

<sup>3</sup> A *duk'raḥā* is a man who is worth only a *duk'ra*, or the fourth part of a pice.

## NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahi. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahi dialect which surrounds it on three sides and of the Chattisgarhi spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhi known as Sargujia, and in the south, Oriya.) It is generally known as Nagpuriā (strictly transliterated 'Nag'puriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadri (Sad'ri), and is called by the Non-Aryan Muṇḍās 'Dikkū Kāji,' or the language of the *Dikkū* or Aryans. The word 'Sad'ri' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhi, which is spoken by the semi-Aryanised Korwās who have abandoned their original Muṇḍā language, is known as 'Sadri Korwā,' as compared with the true Korwā language, belonging to the Muṇḍā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahi on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahi known as Pāch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarāki, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows:—

Name of Language.	SPOKEN BY THE UNDEMENTIONED POPULATION IN			
	Ranchi.	Palamau.	Jashpur.	TOTAL.
Bengali,—				
Sarāki . . . . .	48,127			48,127
Bihārī,—				
Standard Magahī . . . . .	20,141	150,000		170,141
Pāch Parganiā Magahī . . . . .	8,000			8,000
Standard Bhojpuri . . . . .		50,000		50,000
Nagpuriā Bhojpuri . . . . .	297,585	250,000	46,672	594,257
Chhattisgarhī,—				
Sargujā . . . . .			20,000	20,000
Sadri Korwā . . . . .			4,000	4,000
Oriyā . . . . .			10,000	10,000
Mundā Languages . . . . .	406,086	35,200	11,100	452,386
Dravidian Languages . . . . .	325,860	30,000	20,000	375,860
Other Languages . . . . .	23,086	81,570	1,864	106,520
TOTAL . . . . .	1,128,885	596,770	113,636	1,839,291

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhojpuri of North Palamau, on the north-east and north by the Magahī of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Ranchi speaking the Pāch Parganiā variety of Magahī, and of the mixed population of Manbhum, some of whom speak Kurmālī Magahī, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahī. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahī. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamau up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujā form of Chhattisgarhī. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamau. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

#### AUTHORITY—

WHITLEY, The Rev. E. H., S. P. G., Ranchi, assisted by SALKAR, A.—*Notes on the Gānwāri Dialect of Lohardaga, Chhota Nagpur*. Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr. Whitley's Grammar:—



## NAGPURĪA SKELETON GRAMMAR.

**I.—PRONUNCIATION.**—A final *i* is pronounced, and written in the preceding syllable. Thus *suwari*, a pig, becomes *suwār*. This peculiarity runs right through the language. The influence of the neighbouring Bengali leads the letter *a* to be sometimes pronounced as *ō* or *o*. Thus *sab*, all, becomes *sōb* or *sob*.

**II.—NOUNS.**—Nouns do not change in the singular. The plural is formed by adding *man*,—a termination borrowed from Chhattisgarhi. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions,—*kē*, to (also forms Accusative); *k*, *kēr*, or *kar*, of; *mē*, in; *le*, *lāi*, *lagin*, *lugē*, for; *sē*, from.

There is an Instrumental in *ē*. Thus *bhukhē*, by hunger.

To give the idea of definiteness, the Chhattisgarhi suffix *kar* is sometimes added to nouns. Thus *bēṭā-kar*, the son.

**III.—PRONOUNS.**

	I.		Thou.		Your Honour.	This.	That, he.	Who.	That.	Who?	What?
	Inferior.	Superior.	Inferior.	Superior.							
Sing.											
Nom.	<i>mōē</i>	<i>ham</i> ,	<i>tōē</i>	<i>tōh</i>	<i>rāure</i> , <i>ap<sup>ne</sup></i>	<i>ī</i> , <i>ihē</i>	<i>ū</i> , <i>ūhē</i>	<i>jē</i>	<i>sē</i>	<i>kē</i>	<i>kā</i>
Acc.	<i>mō-kē</i>	<i>ham-kē</i>	...	<i>tō-kē</i>	<i>rāur-kē</i> , <i>ap<sup>ne</sup>-kē</i>	<i>ī-kē</i>	<i>ū-kē</i>	<i>jē-kē</i>	<i>sē-kē</i>	<i>kē-kē</i>	<i>kā-kē</i>
Gen.	<i>mōr</i>	<i>hamar</i>	...	<i>tōr</i> , <i>tōhar</i>	<i>rāur-kar</i> , <i>ap<sup>ne</sup>-kar</i>	<i>ī-kar</i>	<i>ū-kar</i>	<i>jē-kar</i>	<i>sē-kar</i>	<i>kē-kar</i>	<i>kā-kar</i>
Plur.											
Nom.	...	<i>ham<sup>rō</sup></i> , <i>ham<sup>rē</sup>-man</i> , <i>ham<sup>nī</sup></i> , <i>ham<sup>nī</sup>-man</i> , <i>ham<sup>rin</sup></i> , <i>hamī</i> .	...	<i>toh<sup>rē</sup></i> <i>toh<sup>rē</sup>-man</i> <i>toh<sup>nī</sup></i> , <i>toh<sup>nī</sup>-man</i>	<i>rāure-man</i> , <i>rāur-man</i> , <i>ap<sup>ne</sup>-man</i>	<i>ī-man</i>	<i>ū-man</i>	<i>jē-man</i>	<i>sē-man</i>	<i>kē-man</i>	<i>kā-man</i>

\* Any one, 'some one' is *koī* or *keū*. It is thus declined—

Sing.	Plur.
Nom. <i>koī</i> , <i>keū</i>	<i>koī koī</i> , or <i>koī koī-man</i>
Acc. <i>kēkhō</i>	<i>koī koī-kē</i> .
Gen. <i>kek<sup>rō</sup></i>	<i>kek<sup>rō</sup> kek<sup>rō</sup></i> , or <i>koī koī kēr</i> .
Loc. <i>kek<sup>rō</sup>-mē</i>	<i>kek<sup>rō</sup> kek<sup>rō</sup>-mē</i>
and so on.	and so on.

Except in the case of the Accusative of all the above, and in the case of *rāure* or *ap<sup>ne</sup>*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *mōr-mē*, in me. *Rāure* or *ap<sup>ne</sup>* forms the other cases of the singular like the accusative. Thus *rāur-mē* or *ap<sup>ne</sup>-mē*. In the plural, all postpositions are added to the Nominative form. Note that *rāure* always governs the verb in the first person plural.

Pronominal Adjectives are *jaun*, *taun*, *kaun*, as in Standard Bhojpuri.

'Anything' is *kōnō* which does not change in declension, except that the Plural is *kōnō kōnō*; *kuchh* (obl. *kuchhō*) also occurs. The Indefinite Pronominal Adjective is *kōnō*, any.

The Reflexive Pronoun is *apan*; Acc. *apan-kē* or *ap<sup>ne</sup>-kē*, and so throughout.

**IV.—VERBS.****A.—Auxiliary Verbs and Verbs Substantive.**

Present, I am.		Past, I was	
Sing.	Plur.	Sing.	Plur.
1. <i>ahō</i> , <i>hō</i> , or <i>haū</i> ,	<i>ahī</i> or <i>haī</i>	<i>rahō</i>	<i>rahī</i> or <i>rah<sup>lī</sup></i>
2. <i>ahaīs</i> , <i>haīs</i> or <i>his</i>	<i>ahā</i> or <i>hā</i>	<i>rahis</i>	<i>rahā</i> or <i>rah<sup>lā</sup></i>
3. <i>ahē</i> or <i>hai</i>	<i>ahaī</i> or <i>haī</i>	<i>rahē</i> or <i>rah<sup>lak</sup></i>	<i>rahaī</i> or <i>rah<sup>lak</sup></i>

*Ahō*, etc., are sometimes spelt *āhō*, and so throughout.

The following form of the Present is borrowed from Magahi:—

Sing.	Plur.
1. <i>hekō</i>	<i>heki</i>
2. <i>hekiis</i>	<i>heki</i>
3. <i>heke</i>	<i>hekaī</i>

*Ahaū* and *haū* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *Hekō* is used when the predicate is a substantive, as in 'this is water.'

The Negative Verb Substantive is *nakhi*, I am not.

## B.—Finite Verb.

*Infinitive*, *dēkhek*, to see (dative); of seeing (genitive);

*Verbal Nouns*, *dēkh*, Obl. *dēkhe*; *dēkhal*, Obl. *dekhal*, the act of seeing.

*Present Participle*, *dēkhat*, seeing.

*Past Participle*, *dēkhal*, seen.

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhōk*; plural, *dēkhō*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in *Nagpurīā*, as an optional form of the Perfect.

*Present*, I see, etc.

*Past*, I saw, etc.

*Imperative*.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>dēkhō-nā</i>	<i>dēkhi-lā</i>	<i>dekḥ'īṭ</i>	<i>dekḥ'ī</i>	2. <i>dēkh, dekḥ'bē</i>	<i>dēkhā, dekḥ'bā</i>
2. <i>dēkhisi-lā, dēkhis-lā</i>	<i>dēkha-lā</i>	<i>dekḥ'īs</i>	<i>dekḥ'lā</i>	Respectful, <i>dēkhā</i>	
3. <i>dēkhe-lā</i>	<i>dēkhai-nā</i>	<i>dekḥ'lak</i>	<i>dekḥ'laṭ</i>	3. <i>dēkhōk</i>	<i>dēkhō</i>

*Future*, I shall see, etc.

*Past Conditional*, (if) I had seen.

Sing.	Plur.	Sing.	Plur.	
1. <i>dekḥ'ōṭ</i>	<i>dēkhab, dekḥ'bai</i>	<i>dekḥ'īṭ</i>	<i>dekḥ'ī</i>	The <i>Definite Present</i> is formed in the usual way. Thus <i>dēkhat-hō</i> , I am seeing. So also the <i>Imperfect</i> , <i>dēkhat-rahō</i> , I was seeing. The <i>Present</i> is usually contracted to <i>dekḥatḥō</i> or <i>dekḥatḥō</i> , I am seeing.
2. <i>dekḥ'bē</i>	<i>dekḥ'bā</i>	<i>dekḥ'īs</i>	<i>dekḥ'lā</i>	
3. <i>dēkhi, dekḥ'tai</i>	<i>dekḥ'baṭ</i>	<i>dekḥ'tak</i>	<i>dekḥ'taṭ</i>	

In the above, *dekḥ'tai* and *dekḥ'bai* are borrowed from Magahī.  
The *Perfect*, I have seen, has two forms, as follows:—

Sing.	Plur.	Sing.	Plur.
1. <i>dekḥ'īṭ-hō</i>	<i>dekḥ'ī-haṭ</i>	<i>dēkhō</i>	<i>dēkhi</i>
2. <i>dekḥ'lā-hais</i>	<i>dekḥ'lā-hā</i>	<i>dēkhīs</i>	<i>dēkhā</i>
3. <i>dekḥ'lak-hai</i>	<i>dekḥ'laṭ-haṭ</i>	<i>dēkhā</i>	<i>dēkhaṭ</i>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahī. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Pluperfect*, I had seen, is formed as follows:—

	Sing.	Plural.
1	<i>dēkh rahō</i>	<i>dēkh rahi</i>
2	<i>dēkh rahīs</i>	<i>dēkh rahā</i>
3	<i>dēkh rahē</i>	<i>dēkh rahaṭ</i>

Causals and Passives are formed as usual: thus, *dekḥāek*, to cause to see, *dekḥ'wāek*, to cause to cause to see; *dēkhal jdek*, to be seen.

The only irregular verbs noted are *hōek*, to be; Present Participle, *hōat* or *bhōwat*; Past Participle, *hōat* or *bhōl*: *jaek*, to go; Past Participle, *gāl*: *dōwēk*, to give; Present Participle, *dēt* or *dēwat*; Past Participle, *dāl* or *dōwal*.

Note that the Conjunctive participle is *dēkh* or *dēkh-ke*. Comparison with other Bihārī dialects shows that the original form was *dēkhi*, but the final *i* is epenthetically pronounced in the preceding syllable. This *i* sometimes affects a preceding *d*, so that it is pronounced something like *ḍ*. Thus *māir*, having struck, is pronounced, and sometimes written, *māḍir*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuria. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

## SPECIMEN I.

(Rev. E. H. Whitley, 1898.)

कोनो आदमी केर दूभन बेटा रहै। ऊ मन मधे कौटका बाप के कहलक ए बाप खुरजी मधे जे हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँट देलक। थोरको दिन नइ मेलक कि कौटका बेटा सोब कुछ जमा कइर के दूर देस चइल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ा देलक। जब ऊ सोब उड़ा चुकलक तब ऊ मुलुक में बड़ा अकाल भेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर आदमी मन मधे एक भन ठिन रहे लागलक ; जे ऊ के अपन खेत में सुवइर चराएक भेजलक। और ऊ ऊ भुसा से जे के सुवइर मन खात रहै अपन पेट भरे खोजत रहै और केऊ ऊ के कोनो नइ देत रहै। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर केतइ केतइ धाँगर मन के खाएक से पुरे रोटी होए-ला और हम भुखे मोरली। हम उइठ के अपन बाप ठिन जाव और ऊ के कहव ए बा हम सरग केर बिरुध और राउर आगु पाप करली हई। हम फेर राउर बेटा कहाएक लाएक नखी। हम के राउर धाँगर मन मधे एक भन नियर कइर देख। तब ऊ उइठ के अपन बाप ठिन चललक। मगर ऊ दूरे रहै कि ऊ-कर बाप ऊ के देख के ऊ कर ऊपर मया करलक और कुइद के ऊ के घेचा में लपट के चुमा करलक। बेटा ऊ के कहलक ए बा हम सरग केर बिरुध और राउर आगु पाप करली हई और फेर राउर बेटा कहाएक लाएक नखी। मगर बाप अपन नोकर मन के कहलक ; सोब से बेस लुगा निकलाए के ऊ के पिँधावा और ऊ कर हाथ में अँगूठी और गोड़ में जुता पिँधावा और मोटाल बकरू लाइन के मारा और लगे हमरे खाब और आनन्द करव, काहे कि ई हमर बेटा मोइर रहे फेर जिलक है। हेराए जाए रहै फेर मिललक है। तब ऊ मन आनन्द करे लागलै ॥

ऊ कर बड़का बेटा खेत में रहै। और आते आते जब ऊ घर पोहोचलक तब बजना और नाच केर सबद सुनलक। और ऊ अपन नोकर मन मधे एक भन के अपन ठिन बोलाए के पुछलक ई का है। ऊ ऊ के कहलक, तोहर भाई आलक है और तोहर बाप मोटाल बकरू मारलक है, काहे कि ऊ ऊ के बेसे बेस पालक है। मगर ऊ खिसालक और भितरे नइ जाए खोजलक। से ले ऊ कर बाप बाहरे आए के ऊ के मनाए बुभाए लागलक। ऊ बाप के जबाब देलक कि देखू हम प्रतइ बहर से राउर सेवा करली और कहियो राउर हुकुम नइ तोरली और राउरे हम के कहियो एकठो पठरुओ नइ देखी कि हम अपन संगी मन से आनन्द करती। मगर राउर ई बेटा जे छिनाईर मनक संग राउर खुरजी खाए गेलक है ; जैसे आलक तैसे राउरे ऊ कर ले मोटाल बकरू मारली हई। बाप ऊ के कहलक ए बेटा तोएँ सोब दिन हमर संगे हइस और जे कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिभेक उचित रहै काहे कि ई तोहर भाई मोइर रहै फेर जिलक है ; हेराए रहै फेर मिललक है ॥

[No. 56.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

## NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

Kōnō ād<sup>a</sup>mī-kēr dū jhan bēṭā rahaĩ. Ū-man madhē chhot<sup>a</sup>kā  
*A-certain man-of two persons sons were. Them among the-younger*  
 bāp-kē kah<sup>a</sup>lak, 'ē bāp, khur<sup>a</sup>ji-madhē jē hamar bat<sup>a</sup>wārā  
*the-father-to said, 'O father, the-property-in what my share*  
 hai, sē ham-kē dē.' Tab ū ū-man-kē apan khur<sup>a</sup>ji bāit  
*is, that me-to give.' Then he them-to his-own goods dividing*  
 dēlak. Thor<sup>a</sup>kō din naĩ bhēlak ki chhot<sup>a</sup>kā bēṭā sōb kuchh  
*gave. A-few days not were that the-younger son all anything*  
 jamā-kaĩr-ke dūr dēs chāil-gēlak, āūr uhā luch<sup>a</sup>panai-mē din  
*collecting a-for country-to went-away, and there riotous-living-in days*  
 bitātē apan khur<sup>a</sup>ji urāe-dēlak. Jab ū sōb urāe  
*passing his-own goods squandered. When he all-things having-wasted*  
 chuk<sup>a</sup>lak, tab ū muluk-mē baddā akāl bhēlak, āūr ū  
*finished, then that country-in a-great famine happened, and he*  
 garib hōe-gēlak. Āūr ū jāe-ke ū muluk-kēr ad<sup>a</sup>mī-man madhē ēk  
*poor became. And he going that country-of men amongst one*  
 jhan thin rahe lāg<sup>a</sup>lak; jē ū-kē apan khēt-mē suwaĩr  
*person near to-live began; who him his-own field-in swine*  
 charāek bhej<sup>a</sup>lak. Āūr ū ū bhusā-sē jē-kē suwaĩr-man khāt-  
*to-feed sent. And he that chaff-with which swine eating-*  
 rahaĩ apan pēt bhare khōjat-rahē, āūr keū ū-kē kōnō naĩ  
*were his-own belly to-fill seeking-was, and any-one him-to anything not*  
 dēt-rahāĩ. Tab ū-kē chēt charh<sup>a</sup>lak, āūr ū kah<sup>a</sup>lak ki,  
*giving-was. Then him-to consciousness arose, and he said that,*  
 'hamar bāp-kēr ketāĩ ketāĩ dhāgar-man-kē khāek-sē pure  
 'my father-of how-many how-many hired-servants-to to-eat-than more

rōṭi hōe-lā, āūr ham bhukhē mōratthi. Ham uiṭh-ke apan  
*bread is(there), and I hunger-from am-dying. I arising my-own*  
 bāp ṭhin jāb, āūr ū-kē kahab, “ē bā, ham Sarag-kēr  
*father near will-go, and him-to will-say, “O father, I Heaven-of*  
 birudh āūr rāur āgu pāp kar<sup>li</sup>-hai; ham phēr rāur  
*against and Your-Honour-of before sin have-done; I again Your-Honour's*  
 bēṭā kahāek lāek nakhi; ham-kē rāur dbāgar-man  
*son to-be-called worthy am-not; me Your-Honour's hired-servants*  
 madhē ēk jhan niyar kaīr-dēū.” Tab ū uiṭh-ke apan bāp  
*among one person like make.” Then he arising his-own father*  
 ṭhin chal<sup>lak</sup>. Magar ū dūrē rahē ki ū-kar bāp ū-kē dēikh-ke  
*near went. But he afar was that his father him seeing*  
 ū-kar ūpar mayā kar<sup>lak</sup>, āūr kuid-ke ū-kē ghēchā-mē lapaṭ-ke  
*him upon pity made, and running him-to neck-in enfolding*  
 chumā kar<sup>lak</sup>. Bēṭā ū-kē kah<sup>lak</sup>, “ē bā, ham Sarag-kēr  
*kissing did. The-son him-to said, “O father, I Heaven-of*  
 birudh āūr rāur āgu pāp kar<sup>li</sup>-hai, āūr phēr rāur  
*against and Your-Honour-of before sin done-have, and again Your-Honour's*  
 bēṭā kahāek lāek nakhi. Magar bāp apan nōkar-man-kē  
*son to-be-called worthy am-not. But the-father his-own servants-to*  
 kah<sup>lak</sup>, “sōb-sē bēs lugā nik<sup>lāe</sup>-ke ū-kē pīdhāwā, āūr ū-kar  
*said, “all-than good cloth taking-out him put-on, and his*  
 hāth-mē āg<sup>ṭhi</sup> āūr gōr-mē jutā pīdhāwā, āūr motāl bachh<sup>rū</sup>  
*hand-on ring and foot-on shoes put-on, and fatted calf*  
 lāin-ke mārā āūr lagē, ham<sup>rē</sup> khāb āūr ānand karab,  
*bringing slay and come, (let-us eat and merriment (let-us-)make,*  
 kāhē-ki i hamar bēṭā mōir-rahē, phēr jilak hai; herāe-jāe-rahē  
*because this my son dead-was, again alive is; was-lost*  
 phēr mil<sup>lak</sup>-hai. Tab ū-man ānand kare lāg<sup>lāi</sup>.  
*again has-been-found. Then they merriment making began.*

Ū-kar bar<sup>kā</sup> bēṭā khēt-mē rahē. Āūr ātē-ātē jāb ū ghar  
*His elder son field-in was. And coming when he house*  
 pohōch<sup>lak</sup> tab bajnā āūr nāch-kēr sabad sun<sup>lak</sup>. Āūr ū apan  
*reached then music and dancing-of sound heard. And he his-own*  
 nōkar-man madhē ēk jhan-kē apan ṭhin bolāe-ke puchh<sup>lak</sup>,  
*servants among one person-to himself-of near calling asked,*  
 “i kā hai?” Ū ū-kē kah<sup>lak</sup>, “tōhar bhāi ālak-hai, āūr  
*“This what is?” He him-to said, “thy brother come-is, and*  
 tōhar bāp motāl bachh<sup>rū</sup> mār<sup>lak</sup>-hai, kāhē-ki ū ū-kē bēsē-bēs  
*thy father the-fatted calf has-killed, because he him very-well*

pālak-hai.' Magar ū khisālak, āūr bhit'rē naī jāe khoj'lak :  
has-found.' But he was-angered, and inside not to-go sought ;

sē-lē ū-kar bāp bāh'rē āe-ke ū-kē manāe bujhāe  
therefore his father outside coming him to-appease and-to-explain-to

lāg'lak. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etaī bachhar-  
began. He the-father-to answer gave that, 'see, I so-many years-

sē rāur sēwā karatthī, āūr kahiyō rāur hukum  
since Your-Honour's service am-doing, and ever Your-Honour's command

naī tor'lī, āūr rāure ham-kē kahiyō ēk-ṭhō paṭharū-ō naī dēli ki ham  
not broke, and Your-Honour me-to ever one kid-even not gave that I

apan saṅgī-man-sē ānand kar'tī. Magar rāur  
my-own companions-with merry-making might-make. But Your-Honour's

ī bēṭā, jē chhināir-manak saṅg rāur khur'jī khāe-gēlak-  
this son, who harlots with Your-Honour's fortune has-devoured,

hai, jaisē ālak taisē rāure ū-kar-lē motāl bachh'rū mār'li-hai.'  
as he-came so Your-Honour him-for the-fatted calf has-slain.'

Bāp ū-kē kah'lak, 'ē bēṭā, tōṣ sōb-din hamar-saṅgē hais, āūr jē-kuchh  
The-father him-to said, 'O son, thou all-days me-with art, and whatever

hamar hai, sē sōb tōhar hai. Magar ānand karek, āūr rijhek uchit  
mine is, that all thine is. But merriment to-make, and to-be-glad right

rahē, kāhē-ki ī tōhar bhāi mōir rahē, phēr jīlak hai; herāe rahē phēr  
was, because this thy brother dead was, again alive is; lost was again

mil'lak-hai.'

has-been-found.'

[No. 57.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHÂRÎ.

BHOJPURÎ DIALECT.

NAGPURÎ SUB-DIALECT.

(DISTRICT RANCHI.)

## SPECIMEN II.

## AN AGRARIAN DISPUTE.

*(Rev. E. H. Whitley, 1898.)*

- A. बैठू । कने कने आली ?
- B. इनहे भाई, राउर केर मुकदमा सुन के हम आली हई । जे में जानब कि का मेलक ।
- A. ए भाई का कहब । दुनिया ऐसन अंधेर मेलक । भला देखू तो, हम जोतली कोड़ली बुनली और से में बुधु हमर होयल धान के जबर-जस्ती काट्ट लेलक ।
- B. राउरे सेखन कहाँ रही, जे ज आग के ऐसन जबर-जस्ती काटे लागलक ।
- A. ए भाई, का कहब ; से दिना केर दिन में हम लाह किने ले बाजार जाग रही ।
- B. सेखन का घरे कोई नहीं रहै ।
- A. छुआ मन तो रहै । मगर का करबै । बुभाव कि बुधु अपन संगे दस जवान लाठी ले के और पंद्रह बनिहार ले के आग रहे । अड़ बिरिया हम के बाजार में हाल मिललक ।
- B. अच्छा तो अब का करेक चाही । मटियाले रहब कि कोनो करब ।
- A. हाँ वो ज मन के हम नहीं छोड़ब । राँची जाग के हम दरखास देब, और जेखन ज मन केर समन होई, सेखन इने हम बुधुआ केर धान के कटवाग देब ।
- B. ई बात बहुत बेस है । हम राउर केर मदद में आवब । राउरे राँची में रहब । हम इने धान के कटवाग देब ।
- A. बेस तो ॥



[No. 57.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

## AN AGRARIAN DISPUTE.

*B comes to see A, whose paddy has been fraudulently cut.*

A. Baithū; kanē-kanē āli?

*Sit-down; whither have-you-come?*

B. In'hē, bhāi. Rāur-kēr mukad'mā suin-ke ham āli-hai, jē-mē

*Hither, brother. Your-Honour's law-suit hearing I am-come, in-order-that*

jānab ki kā bhēlak.

*I-shall-know that what happened.*

A. Ē bhāi, kā kahab? Dūniyā aisan ādhēr bhēlak!

*O brother, what shall (I) say? The-world so outrageous is-become!*Bhalā, dēkhū tō, ham jot'li, kor'li, bun'li, āūr sē-mē Budhu hamar hōal  
*Well, see now, I ploughed, dug, sowed, and thereupon Budhu my become*

dhān-kē jabar-jasti kait-lēlak.

*paddy by-force cut-and-took.*

B. Rāure sē-khan kahā rahī? jē ū āe-ke aisan jabar-jasti

*Your-Honour then where was? that he coming thus by-force*

kāte lāg'lak.

*to-cut began.*

A. Ē bhāi, kā kahab? sē dinā-kēr din-mē ham lāh kine-le

*O brother, what shall-I-say? that day-of days-in I lac buying-for*

bājār jāe-rahi.

*market-to had-gone.*

B. Sē-khan, kā, gharē koī nahī rahaī?

*At-that-time, what, at-home any-one not was?*

A. Chhauā-man tō rahaĩ, magar kã kar<sup>a</sup>baĩ? Bujhab ki Budhu  
*Children surely were, but what could-they-do? Know that Budhu*  
 apan saṅgē das jawān lāthi lē-ke āūr pandrah banihār lē-ke  
*himself with ten young-men bludgeons taking and fifteen hired-servants taking*  
 āe-rahē; ar-biriya<sup>1</sup> ham-kē bājār-mē hāl mil<sup>a</sup>lak.  
*had-come; in-the-afternoon me-to market-in news came.*

B. Achchā, tō, ab kã karek ch ui? Matiyālē rahab ki  
*Well, then, now what to-do is-proper? Silent will-you-remain or*  
 kōnō karab?  
*something will-you-do?*

A. Hā, bau, ū-man-kē ham nahĩ chhōrab; Rāchī jāe-ke ham dar<sup>a</sup>khās  
*Yes, brother, them I not will-let-go; Ranchi going I petition*  
 dēb, āūr jē-khan ū-man-kēr saman hōi, sē-khan inē ham  
*will-present, and when them-of summons will-be, then here I*  
 Budhuā-kēr dhān-kē kaṭ<sup>a</sup>wāe-dēb.  
*Budhu-of rice will-cause-to-be-cut.*

B. Ī bāt bahut bēs hai, ham rāur-kēr madad-mē āwab;  
*This word very good is, I Your-Honour-of help-in will-come;*  
 Rāure Rāchī-mē rahab, ham inē dhān-kē kaṭ<sup>a</sup>wāe-dēb.  
*Your-Honour Ranchi-in stay, I here the-paddy will-cause-to-be-cut.*

A. Bēs tō.  
*Good then.*

<sup>1</sup> This is a phrase borrowed from the Dravidian Orson.

## FREE TRANSLATION OF THE FOREGOING.

*B comes to see A, whose paddy has been fraudulently cut.*

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll bide here and have the paddy cut.

A. Good!

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The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujiā form of Chattisgarhī, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattisgarhī is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bēṭā*, a son, but *bēṭā-har*, the son. In the second specimen, there occurs the curious form *kak<sup>h</sup>thēik*, he says, which seems to be a corruption of the Magahī *kahat-hakaī*.

[No. 58.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPUṚĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

## SPECIMEN I.

*(Babu Manmatha-nath Chatterji, 1898.)*

कोनो एक हन अदमिनकन दुगोड़ वेठा रहै । छोटे वेठा हन आपन पुआ हन से कहैक, ए पुआ सोगनो माठ जाठ कन जे मोन वांटा होएठ से मो के दे । एव ज आपन जोना के जमन के वांरठ देखैक । थोनको दिन नो वीण रहे गिसने छोटे वेठा हन सोगनो के दुनाठक आनु ठेरन दुनिहा मुठुक बट गेठक आनु जहां आपन जोना के वनवाह करैक । एव सोगनो के सिनाठक एव ओहे मुठुक मोह वड़ा अकाठ पनठक आनु ज के गखीण होवेक ठागठक । आनु ज जाय कमि के एक हन रहैया कन संगे जोनाय मेठक आनु ज ज के सूअन यनाएक ठगिन ठाड़ि मेजठक । आनु सूअन मन जे मूसा के प्पाण रहै सेकहो पाणक गो आपन पेठ के मनणक मगन कोनो नो देखै । आनु जप्पन ज के होस मेठक जप्पन कहैक मनने मोन वाप कन एकेक एकेक कमिआ मन प्पायकहोठे पूने पावण हैं आनु भोय रहा मुष्पे मनथो । भोय उठवो आनु पुआ उन जावो आनु ज कन से कहवो, ए पुआ भोय मगवान उन आनु गोरो उन कसून करन पानठो आव गोन वेठा हकौ से का निअन कहवो । से गोन कमिआ मन मये एक हन निअन भोक्हो नाप्प । आनु ज उठक आनु पुआ हन जग आठक । सेप्पन पुआ हन ज के ठेरन पान ठे देखैक आनु ज के मया ठागठक, आनु कूरद गेठक, आनु ज कन ठेंदु के पोटाठक आनु ज के यूमा ठेठक । आनु वेठा हन वाप हन से कहैक, ए पुआ भोय मगवान उन आनु गोरो उन कसून करन पानठो आनु आव गोन वेठा कहवो से ठाएक निप्पो । ठिकिन वाप हन कमिआ मन उन कहैक, सोगनो ठे वेस दुगा के निकठावा आनु इ के पिंवावा आनु हांथ मोहा मुंदनी देवा आनु ज कन गोड़ मन मोहा जूणा पिंवावा । अन्तु ठेगे हमे मन प्पाव आनु प्पुसी कनव । इ ठेगिन कि इ मोन वेठा मरन जाय रहैक आनु सेन जी आहे । हेसाय जाय रहैक, आनु मेठाठक । आनु ज मन प्पुसी कनेक ठागठे ॥

સેયન જ કન વડે વેટા હન ડાંડે નહોતું । આનુ ખપ્પન આઠક આનુ ઘન ડન  
 નિશાઠક, પપ્પન વળા આનુ ગાય કે સુનઠક । આનુ કમિઓ મન મધે દક હન કે વઠાઠક  
 આનુ પુલ્લઠક કિ કા કા હોવથે । આનુ જ જ કે કલઠક ગોન માર્ક આર હે આનુ જ કે  
 વેસે વેસ પાઠક સેકને ઠેગિન વાપ ગોન મોળ દેર હે । આનુ જ નિશાઠક આનુ  
 મોળન વટ ની ખાયક ઠાગઠક । સેયન વાપ હન જ કન નિકરઠ આઠક આનુ જ  
 કે મનાવેક ઠાગઠક । સેયન જ કલિ લુનાઠક આપન વાપ હન કે કિ દેખના, દોઢ વલ્લ  
 ગોન ડન કમાઠો આનુ કલિયો ગોન દુકુમ કે ડાય નિધો । સેહો મે કલ્લનો ગોય  
 મો કે ગોઠેક પડનૂ અભાનહો ની દેર હિસ કિ મોય મોન હોન મન સંગે યુશી  
 કનનો । આવ ઈ વેટા હન ગોન આવો કનઠક કિ ગોય જ કન ઠેગિન મોળ દેવેક  
 ઠાગઠે । ગવ જ જ કન સે કલઠક દ વેટા ગોય સગન દિન મોન સંગે નહિસઠા આનુ  
 મોન ખે કુલ્લ હે સે સગનો ગોને હેકે । હમે મન કે યાહન નહે કિ યુશી કનનો  
 આનુ યુશ હોનો ઈ ઠેગિન કિ ગોન માર્ક મરન ખાય નહોતું આનુ સેન ખો  
 આહે । આનુ હેનાય ખાય નહે આનુ મેઠાઠક ॥

[No. 58.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Babu Manmatha-nath Chatterji, 1898.)*

Kōnō ēk-jhan ad<sup>a</sup>min-kar dū-gōṛ bēṭā rahaĩ. Chhōṭ bēṭā-har āpan  
*Some one-person man-of two sons were. The-younger son his-own*  
 buā-har-sē kah<sup>a</sup>lak, 'Ē buā, sōg<sup>a</sup>rō māl-jāl-kar jē mōr bāṭā hōel sē mō-kē  
*father-to said, 'O father, all property-of which my share will-be that me-to*  
 dē.' Tab ū āpan jīnā-kē ū-man-kē bāṭ dēlak. Thor<sup>a</sup>kō din nī  
*give.' Then he his-own living them-to dividing gave. A-few days not*  
 bit-rahē tis-nē chhōṭē bēṭā-har sog<sup>a</sup>rō-kē ṭhurālak āru dhēir durihā muluk-  
*had-passed then the-younger son all collected and very distant country-*  
 baṭ gēlak; āru uhā āpan jīnā-kē bar<sup>a</sup>bād kar<sup>a</sup>lak. Jab sog<sup>a</sup>rō-kē  
*towards went; and there his-own living wasting did. When all*  
 sirālak tab ōhē muluk-māh barā akāl par<sup>a</sup>lak; āru ū-kē tak<sup>a</sup>lit  
*was-spent then that-very country-in great famine fell; and him-to trouble*  
 hōwek lāg<sup>a</sup>lak. Āru ū jāy-kari-ke ēk-jhan rah<sup>a</sup>waiyā-kar-sangē jorāy bhēlak;  
*to-be began. And he going one-person inhabitant-of-with joined became;*  
 āru ū ū-kē sūar charāek-lagin dāṛē bhej<sup>a</sup>lak. Āru sūar-man jē bhūsā-kē  
*and he him swine feeding-for in-fields sent. And swine which husks*  
 khāt-rah<sup>a</sup>laĩ sē-k-hō pātak tō āpan pēt-kē bhar<sup>a</sup>tak;  
*were-eating that-too had-he-got then his-own belly he-would-have-filled;*  
 magar kōnō nī dēlaĩ. Āru jakhan ū-kē hōs bhēlak  
*but any-one not used-to-give. And when him-to senses became*  
 takhan kah<sup>a</sup>lak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khāyak-hō-lē  
*then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than*  
 pūrē pāwat-haĩ, āru mōy ihā bhūkhē mar<sup>a</sup>thō. Mōy uṭh<sup>a</sup>bō āru buā  
*more get, and I here hunger-from am-dying. I will-arise and father*  
 ṭhan jābō, āru ū-kar-sē kal<sup>a</sup>bō, "ē buā, mōy Bhag<sup>a</sup>wān ṭhan āru  
*near I-will-go, and him-to I-will-say, "O father, I God near and*

tôr-ō than kasūr kaīr-pāralō āb tôr bēṭā hēkō se kā-niar kah<sup>a</sup>bō?  
*thee-too near sin have-done now thy son I-am that how shall-I-say?*  
 Sē tôr kamiā-man-madhē ēk jhan niar mō-k-hō rākh.” Āru ū  
*Therefore thy servants-among one person near me-too keep.” And he*  
 uth<sup>a</sup>lak āru buā-har jag ālak. Sē-khan buā-har ū-kē dhēir tāt-lē  
*arose and the-father near came. Then the-father him much distance-from*  
 dekh<sup>a</sup>lak, āru ū-kē mayā lāg<sup>a</sup>lak, āru kūid-gēlak, āru ū-kar  
*saw, and him pity took-possession-of, and running-he-went, and his*  
 dhētū-kē potār<sup>a</sup>lak, āru ū-kē chūmā lēlak. Āru bēṭā-har bāp-har-sē  
*neck embraced, and him kiss took. And the-son the-father-to*  
 kah<sup>a</sup>lak, ‘ē buā, mōy Bhag<sup>a</sup>wān than āru tôr-ō than kasūr  
*said, ‘O father, I God near and thee-too near sin*  
 kaīr-pār<sup>a</sup>lō, āru āb tôr bēṭā kabābō sē lāek nikhō.  
*have-done, and now thy son I-will-be-called that-of worthy I-am-not.’*  
 Likin bāp-har kamiā-man-than kah<sup>a</sup>lak, ‘sog<sup>a</sup>rō-lē bēs lugā-kē  
*But the-father servants-to said, ‘all-than better cloth*  
 nik<sup>a</sup>lāwā āru i-kē pīdhāwā āru hāth-māhā mūd<sup>a</sup>ri  
*cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring*  
 dēwā, āru ū-kar gōr-man-māhā jūtā pīdhāwā. Āru legē, hamē-man  
*give, and his feet-on shoes put-on. And come, we*  
 khāb āru khusi karab; i-legin-ki i mōr bēṭā maīr-jāy-rah<sup>a</sup>lak,  
*will-eat and merriment make; this-for-that this my son dead-was,*  
 āru phēr jī-āhē; herāy-jāy rah<sup>a</sup>lak, āru bhetālak.’ Āru ū-man khusi  
*and again alive-is; lost was, and is-found.’ And they merriment*  
 karek lāg<sup>a</sup>laī.  
*to-make began.*

Sēkhan ū-kar barē bēṭā-har dārē rah<sup>a</sup>lak. Āru jakhan ālak āru ghar  
*At-that-time his elder son field-in was. And when he-came and the-house*  
 than niarālak takhan bajā āru nāch-kē sun<sup>a</sup>lak. Āru kamiā-man  
*near drew-nigh then music and dance heard. And servants*  
 madhē ēk jhan-kē balālak āru puchh<sup>a</sup>lak ki, ‘kā kā how<sup>a</sup>thē?’  
*among one person he-called and asked that, ‘what what is-going-on?’*  
 Āru ū ū-kē kah<sup>a</sup>lak, ‘tôr bhāi āi-hai āru ū-kē bēsē-bēs  
*And he him-to said. ‘thy brother come-is and him well-well*  
 pālak sek<sup>a</sup>rē-legin bāp tôr bhōj dēi-hai.’ Āru ū risālak  
*he-has-found that-for father thy feast has-given.’ And he grew-angry*  
 āru bbītar-baṭ nī jāek lāg<sup>a</sup>lak. Sē-khan bāp-har ū-kar nikaīl-ālak  
*and within-towards not to-go began. Then the-father his out-came*  
 āru ū-kē manāwek lāg<sup>a</sup>lak. Sē-khan ū kahi ghurālak āpan  
*and him to-conciliate began. Then he saying returned his-own*  
 bāp-har-kē ki, ‘dēkh<sup>a</sup>nā, etek bachhar tôr than kamālō āru  
*father-to that, ‘see, so-many years thee near I have-served and*

kahiyo tōr hukum-kē uṭhāy-nikhō. Sē-hō-mē kakh'nō tōy mō-kē  
*ever thy orders put-off-I-have-not. Nevertheless ever thou me-to*  
 gotek paṭh rū an'mān-hō nī dōi-his, ki mōy mōr hit-man-saṅgē  
*one kid even not hast-given, that I my friends-with*  
 khusī kar'tō. Āb, ī bēṭā-har tōr āb-ō-kar'lak, ki tōy  
*merriment might-have-made. Now, this son thy come-even-did, that thou*  
 ū-kar legin bhōj dōwek lāg'lē. Tab ū ū-kar-sē kah'lak, ' ē bēṭā,  
*him for feast to-give beganest. Then he him-to said, ' O son,*  
 tōy sagar din mōr saṅgē rahis-lā, āru mōr jē kuchh hai sē  
*thou all days me with livest, and mine what ever is that*  
 sag'r-ō tōrē hekē. Hamō-man-kē chāhat-rahē ki khusī  
*all-also thine is. Us-for meet-was that merriment*  
 kar'tō āru khus hōtō ī-lagin-ki tōr  
*we-should-have-made and glad we-should-have-becom: this-for-that thy*  
 bhāi māir-jāy rah'lak, āru phēr jī āhē; āru herāy-jāy-rahē, āru  
*brother dead was, and again alive is; and lost-was, and*  
 bhetālak.  
*is-found.'*



[No. 59.]

## INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

## SPECIMEN II.

*(Babu Manmatha-nath Chatterji, 1898.)*

एक सहरा रहे । नाजा रहै । पहने बाघ रहल रहे । आदमिन बन बन प्याग  
 रहे । नाजा हंक्का कनठै । बाघ ठाठाक नागे । वनिया गोटे वैठ ठाढ़ के जाग  
 रहक । बाघ कहक ए भाई मो के ब्यात्र । वनिया कहक का निया गो के ब्यात्र ।  
 बाघ कहक कि ठाठ में मो के सारण दे आनु वैठा में ठाढ़ । वैठ में ठाढ़ के वनिया  
 जाएक ठाठाक, कोसेक गुर जाय रहै होर कि बाघ वनिया के कहक कि मो के  
 निकारठ दे । वनिया निकारठ देक । एव गो बाघ जाएग आनु पस जाएग कह-  
 क ए वनिया भोंय गो के बनवों । वनिया कहक कि का ठेर मो के बनवे । मै  
 गो गो के ब्यात्रों । बाघ गो नहीय माने कहक कि बनवे कनवों । ठेगे गो के  
 प्यात्र कि गो न बनवा के प्यात्र । वनिया कहक यठ पंय ङन जाव । पोपन देवना  
 हेके ब्राहे कहि देई एव गोय मो के प्यावे । गठे पोपन जुष गने गेवै । वनिया कहये  
 हे पोपन देवना बेकी कनठ कन में वदी होएठ । पोपन कहक होएठ जून । भोंय  
 सनगे रह्यो आदमिन मन आरकोहिन मोन वारह एनी वैठ्यै सथार्ये आनु जप्पन  
 जाएक ठाठार्ये गो मोन उठुना काठ्यै आनु पगई टोन्यै । एव बाघ कहयेक का ने  
 वनिया ठेगे कह गो के प्यात्र कि गो न बनवा के प्यात्र । वनिया कहक यठ गज वनाम्-  
 हन हेके ओहे कहि देई गठे गोय प्यावे । गोटेक बुढिया जाय पपकन में पपकन रहे  
 जे तेकन ङन पहुंयठ । का गज भाग बेकी कनग के वदीओ होएठ । कहक  
 होरठ जून ॥

[No. 59.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Ēk sahar rahē. Rājā rah<sup>a</sup>laĩ. Pahārē bāgh rahat-rahē. Ad<sup>a</sup>min  
*One city was. A-king was. On-a-mountain a-tiger used-to-live. Men*  
 dhar-dhar khāt-rahē. Rājā hāk<sup>a</sup>wā kar<sup>a</sup>laĩ. Bāgh lāg<sup>a</sup>lak bhāge.  
*catching used-to-eat. The-king driving did. The-tiger began to-run-away.*

Baniyā gotē bail lād-ke jāt-rah<sup>a</sup>lak. Bāgh kah<sup>a</sup>lak, 'ē  
*Shop-keeper one a-bullock having-loaded going-was. The-tiger said, 'O*  
 bhāi, mō-kē bāchāo.' Baniyā kah<sup>a</sup>lak, 'kā-niar tō-kē bāchāw?'  
*brother, me save. The-shop-keeper said, 'how thee may-I-save?'*

Bāgh kah<sup>a</sup>lak ki, 'tāt-mē mō-kē sāij-dē āru bailā mē lād.'  
*The-tiger said that, 'bag-in me shut-up and the-bullock on load.'*

Bail mē lād-ke baniyā jāek lāg<sup>a</sup>lak. Kōsek bhūi  
*The-bullock on loading the-shop-keeper to-go began. About-a-kos ground*  
 jāy-rah<sup>a</sup>laĩ-hōi, ki bāgh baniyā-kē kah<sup>a</sup>lak ki, 'mō-kē  
*he-gone-have-might, when the-tiger the-shop-keeper-to said that, 'me*  
 nikāil-dē.' Baniyā nikāil-dēlak. Tab tō bāgh-jāit  
*let-out. The-shop-keeper let-(him-)out. Then indeed the-tiger-kind*

āru pas-jāit kah<sup>a</sup>lak, 'ē baniyā, mōy tō tō-kē dhar<sup>a</sup>bō.'  
*and animal-kind said, 'O shop-keeper, I indeed thee will-seize.'*

Baniyā kah<sup>a</sup>lak ki, 'kā-lei mō-kē dhar<sup>a</sup>bē? Maĩ tō tō-kē  
*The-shop-keeper said that, 'why me will-you-seize? I indeed thee*  
 bachālō.' Bāgh tō nahich mānē. Kah<sup>a</sup>lak ki, 'dhar<sup>a</sup>bē

*have-saved. The-tiger indeed not-veryly would-listen. He-said that, 'seizing-even*  
 kar<sup>a</sup>bō. Legē, tō-kē khāw ki tōr bar<sup>a</sup>dhā-kē khāw?' Baniyā  
*I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?' The-shop-keeper*

kah<sup>a</sup>lak, 'chal pañch than jāb. Pipar deotā hekē. Ohē  
*said, 'come a-mediator near let-us-go. The-Pipal-tree a-God is. He-even*

kahi-dēi tab tōy mō-kē khābē.' Ta-lē Pipar rūkh tarē  
*will-say then thou me will-eat.' Afterwards the-Pīpal tree under*  
 gelañ. Baniyā kah'thē, 'hē Pipar deotā, nēki karal-kar-mē  
*they-went. The-shop-keeper says, 'O Pīpal God, good doing-in*  
 badi hōel?' Pipar kah'lak, 'hōel jūn. Mōy sar'gē rah'thō;  
*evil becomes?' The-Pīpal said, 'it-becomes surely. I in-the-sky live;*  
 ad'min-man āi-kohon mōr chhāñ-tarī baiñ'thañ, sathāthañ, āru jakhan  
*men coming my shade-under sit, take-rest, and when*  
 jāek lāg'thañ tō mōr dahurā kāñ'thañ āru patai tor'thañ.' 'Tab  
*to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then*  
 bāgh kah'thēik, 'kā! rē baniyā, legē, kah tō-kē khāw ki  
*the-tiger says, 'what! O shop-keeper, come, say thee shall-I-eat or*  
 tōr bar'dhā-kē khāw?' Baniyā kah'lak, 'chal gaū B'rāmhan  
*thy bullock shall-I-eat?' The-shop-keeper said, 'come, the-cow Brahman*  
 hekē; ohē kañh dēi, talē tōy khābē.' Gotek burhiyā gāy  
*is; she saying will-give, then thou mayst-eat.' One old cow*  
 khap'kan-mē khapaik rahē, jē tē-kar-ñhan pahūch'lañ. 'Kā! gaū  
*mud-in sunk was, that her-to they-approached. 'What! cow*  
 mātā, nēki karat-kē badi-ō hōel?' Kah'lak, 'hōel  
*mother, good doing-for evil-also does-become?' Said-she, 'it-does-become*  
 jūn.'  
*surely.'*

### FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.

## MADHĒSĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gaṇḍak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpuri spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithili spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithili influence is strongest in the east of the District on the Muzaffarpur border, where Maithili, and not Bhojpuri, is spoken in a strip of land about two miles wide, and eighteen miles long in Dhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gaṇḍak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsi, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithili-speaking country of Tirhut, and the Bhojpuri-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gōrakhpurī,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithili is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsi.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows :—

Madhēsi . . . . .	1,686,036
Gōrakhpurī . . . . .	36,000
Maithili . . . . .	28,800
Domrā . . . . .	4,000
TOTAL	<u>1,754,836</u>

Subsequent enquiries show that, under the head of Gōrakhpurī, were erroneously included some, 8,000 Ṭikuliārs, who spoke a form of Eastern Hindī. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpuri. No doubt, the Thārūs of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindī.

After combining the figures for Madhēsi and Gōrakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran :—

Madhēsi . . . . .	1,714,036
Maithili . . . . .	28,800
Domrā . . . . .	4,000
Thārū . . . . .	27,620
TOTAL	<u>1,774,456</u>

Of the above, Maithili has been already dealt with, *vide* p. 107 *ante*. Domrā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsī.<sup>1</sup>

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithili a dislike to the cerebral *r*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paral*, it fell: *bar<sup>h</sup>kā*, for *bar<sup>h</sup>kā*, great: *bārā*, for *bārā*, you are; *korhiā*, for *korhiā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithili form *ok<sup>h</sup>nā*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārā*, you are, and *bāfē*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithili. Thus, we have *kak<sup>h</sup>lak*, he said; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithili *āel*, not the Bhojpuri *āil*. So also, the Maithili *kahal<sup>h</sup>kaī*, she said.

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<sup>1</sup> For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-ballabh Misra, Assistant Settlement Officer, Champaran. Domrā will be discussed when dealing with Gipsy dialects. As for Thārū, see pp. 311 and ff.

EASTERN GROUP.

BHOJPURĪ DIALECT.

(DISTRICT CHAMPARAN.)

**SPECIMEN I.**

(Pandit Rama-ballabh Misra, 1898.)

[illegible]





૨- ૬૫- ૪૫૦- ૨૧૫૫૫૫- ૨૧૫- ૫૨૫- ૨૧૫- ૫૧૫-  
 ૩- ૧૧૭- ૫૨૧- ૫૨ ૫૨૫૫૫૫- ૨૧૫- ૨૧૭ ૨૧૫- ૫૦- ૫૧- ૦૧૭  
 ૨૧- ૫૩૨- ૫ ૩૭- ૫૩૨<sup>૫</sup> ૧- ૧૭૧- ૫૨૫૨- ૫૧૫૨- ૫૫૫-  
 ૫૫૧૫- ૫૩૦ ૬- ૫૦- ૫૧૫- ૫૧૫- ૫૩૭૫- ૫૨ ૬- ૫- ૫૨૫૨-  
 ૬૫૧- ૨૧૫- ૫૧૧- ૫૧- ૫- ૬૫૧- ૫૨૧ ૫૧૭- ૨૧- ૨૧૫- ૫૧૬૧  
 ૬- ૫૧૫- ૫૨૧- ૬૧૫- ૨- ૫૧૬- ૫૧૬- ૨- ૩- ૫૧૬૧- ૫૧૬  
 ૫૫૭- ૫૧૭- ૨૧- ૫૫૭- ૬- ૫૧- ૫૧૬૦- ૨૭- ૨૧- ૫૦૦- ૬-

[No. 60.]

# INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

## TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kaw'nō ād'mī-kā du-gō bēṭā rahē. Chhoṭ'kā bāp-sē kah'lak  
*A-certain man-of two sons were. The-younger the-father-to said*  
ke, 'ē bābū, dhan-mē jē hamār bakh'rā hōkhē, sē hamār  
*that, 'O father, the-property-in which my share may-be, that mine*  
dē-dī.' Tab ū ok'nī-kē āpan dhan bāṭ dēlak. Dhēr din  
*give-(me). Then he them-to his-own property dividing gave. Many days*  
nāhī bital ke chhoṭ'kā bēṭā saṁ chij jug'tā-ke bah'rā chal-gail,  
*not passed that the-younger son all things collecting out went-away,*  
ā uhā luch'pan-mē āpan saṁ lotā-dēlak. Jab ū sab urā-dēlak  
*and there riotous-living-in his-own all squandered. When he all had-squandered*  
tab oh dēs-mē barā akāl paral, ā ū tak'liph-mē hō-gail. Tab  
*then that country-in a-great famine fell, and he misery-in became. Then*  
jā-ke uhā-kā ēk ād'mī kihā rahe lāgal, ā ū ok'rā-kē ap'nā khēt-  
*going there-of one man near to-live he-began, and he him his-own field-*  
mē sūar charāwe-kē bhej'lak. Ā uhā uhē phar jē suariā sab  
*in swine feeding-for sent. And there that-very fruit which the-swine all*  
khās, ohī-sē pēt bhare-kē chah'lak. Āur ok'rā-kē kēhu  
*used-to-eat, that-very-with belly for-filling he-wished. And him-to any-one*  
kuchh nā dē. Tab ok'rā sūjhal ā kah'lak ke, 'hamar  
*anything not used-to-give. Then him seeing-came and he-said that, 'my*  
bāp kihā banihār-kē khāe-sē adhikā khāek hō-lā, ā ham  
*father near day-labourers-to eating-than more food is, and I*  
bhukhē marat-bānī. Ham-hū ab ap'nā bāp kihā jābi ā un-kā-sē  
*in-hunger am-dying. I-too now my-own father near will-go and him-to*  
kahab ke, "ē bābū, Rām-sē bemukh ā toh'rā sōjhā pāp kaīlī. Ham  
*will-say that, "O father, God-from opposed and thee before sin I-did. I*  
phēr tohār bēṭā kahāwe lāek naikhī. Ham'rā-kē ap'nā ēgō jānā nīar  
*again thy son to-be-called fit am-not. Me thine-own one servant like*

būjhī.' ' Tab ū ūth-ke ap'nā bāp kihā chhalal. Jab dūrē rahē consider.' ' Then he arising his-own father near went. When far-off he-was ke ō-kar bāp dēkh-ke mayā-kā-mārē daūr-ke gar'dan-mē sāt-lēlak ā that his father seeing love-through running neck-in enfolded and chūmā lēwe-lāgal. Tab ō-kar chhāw'rā kah'lak ke, 'ē bābū Rām-kā kisses to-take-began. Then his son said that, 'O father, God-of bemukh o raūrā sām'nē pāp kailē-bānī. Ab ham rāur bētā opposed and Your-Honour before sin I-have-done. Now I Your-Honour's son kahāwe lāek naikhī.' Bāki ō-kar bāp ap'nā nōkar-sē kah'lak ke, to-be-called worthy am-not.' But his father his-own servants-to said that, 'sab-sē niman lūgā lā-ke penhāu ā ok'rā hāth-mē agūthi 'all-than good cloth bringing put-on and his hand-on ring ā gōr-mē jūtā penhāu; ā ham sabh khāī ā khusi karī; kāhe-ke and feet-on shoes put; and (let)-us all eat and merriment make; what-for i hamār bētā maral rahal, pher jial-hā; ā bhulāil rahal, sē milal-hā.' this my son dead was, again alive-is; and lost was, he found-is.' Tab phēr sabhē khus bhail. Then again all merry became.

Ō-kar bar'kā chhāw'rā khētē rahē. Jab ū āwe lāgal ā ap'nā His elder son in-the-field was. When he to-come began and his-own ghar-kā lagē āel tab bājan ā nāch sun-ke ū ap'nā nōkar-kē bolā-ke house-of near came then music and dancing hearing he his-own servant-to calling puchh'lak ke, 'i kā hōt-bā?' Tab ū kah'lak ke, 'rāur he-asked that, 'this what is-going-on?' Then he said that, 'Your-Honour's bhāi āilan-hā, ā rāur bāp niman khāek kailan-hā, kāhe-kē brother is-come, and Your-Honour's father good feast has-done, because-for un-kā-kē achchhi-tarah paw'lē-hā.' Tab ū khisiā-ke āg'nā him (in)-good-manner he-has-found.' Then he being-angry to-the-inner-courtyard nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū ap'nā not went. Then his father outside coming to-conciliate began. Then he his-own bāp-sē kah'lak ke, 'ham at'nā baris-sē rāur tahal karat-bānī ā father-to said that, 'I so-many years-from Your-Honour's service am-doing and kab-hī rāur bāt nā ūthaw'lī, bāki raūrā kab'hī nāhī ēgō ever Your-Honour's orders not I-put-off, but Your-Honour ever not one khasi delī ke ham ap'nā sāghatīan-kā sāthē khusi kar'tī.' Bāki he-goat gave that I my-own companions-of with merriment might-make.' But i rāur bētā jē kas'bin-kā sāthē rāur sab dhan kbā-gail this Your-Honour's son who harlots-of with Your-Honour's all fortune ale-up sē jaisē āil tais'hī raūrā ok'rā khātir niman tawājā kailī-hā. Tab that as came so-even Your-Honour him for good feast has-done. Then bāp ō-kar kah'lak ke, 'tū, tā, barābar ham'rā sāthē bārā the-father of-him said that, 'thou, to-be-sure, always me with art

ā jē ham<sup>a</sup>rā-pās bātē, sē sab toh<sup>a</sup>rē hā. Bākī khus hōkhe-kē  
*and whatever me-with is, that all thine-even is. But glad to-be*  
 chāhī, kāhe-ke ī tohār bhāī mūal ra(ha)l, sē jial hā; ā bhulāil  
*ought, because-for this thy brother dead was, he alive is; and lost*  
 ra(ha)l, sē milal hā.  
*was, he found is.*

# EASTERN GROUP,

# BHOJPURĪ DIALECT.

MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

## SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

[illegible]

[No. 61.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

## MADHESĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Pandit Rama-ballabh Misra, 1898.)*

Ēgō Rājā-kā sāt bēṭī rahē. Ēk din Rājā ap'nā sātō  
*One King-of seven daughters were. One day the-king his-own the-seven*  
 bēṭī-kē bolaülē ā sātō-sē puchh'lan ke, 'tū lōg'ni kek'rā karam-sē  
*daughters-to called and the-seven-from asked that, 'you people whose fate-from*  
 khā-lū?' Tab chhaw-gō-sā kah'lī ke, 'ham toh'rē karam-sē khāi-lā.'  
*(do-you)-eat?' Then six said that, 'we thy fate-from eat.'*  
 Tab Rājā sun-ke barā khus bhailē. Tab ap'nā chhot'kī  
*Then the-king hearing very glad became. Then his-own the-youngest*  
 bēṭī-sē puchh'lan ke, 'tū tā kuchhu-nā bol'lū.' Tab ū  
*daughter-from asked that, 'thou to-be-sure nothing saidst.' Then she*  
 kah'lak ke, 'ham ap'nā karam-sē khāi-lā.' Tab ē-par Rājā barā  
*said that, 'I my-own fate-from eat.' Then her-at the-king great*  
 jōr-sē khisiaillē, ā ō-kar biāh ēgō kōṛhī-kā sāthē kar-dih'lan, ā  
*force-with became-angry, and her marriage one leper-of with did, and*  
 dūnō-kē ban-mē nikāl-dēlan. Tab ū bechārī ohi korhiā-ke māth  
*both a-forest-into sent-out. Then she poor-one that leper-of head*  
 ap'nā jāgh-par dhā-ke oh ban-mē jār-bejār rōat rahē; ā ok'rā  
*her-own thigh-on putting that forest-in bitterly crying was; and her*  
 rōalā-sē ban-ke pachhī sajī rōat rahē. At'nē-mē uhā kahī  
*cry-from forest-of birds all crying were. In-the-meantime there somewhere*  
 Siv-jī ā Pār'batī-jī jāt rahas. Pār'batī-jī Siv-jī-sē kah'lī ke,  
*Śiva-jī and Pārvatī-jī going were. Pārvatī-jī Śiva-jī-to said that,*  
 'ab jab-lē raūrā ē-kar dukh nā chhorāib tab-lē ham ihā-sē  
*'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from*  
 nā jāib.' Tab Siv-jī ok'rā-sē kah'lan ke, 'ē bēṭī, āpan ākh  
*not will-go.' Then Śiva-jī her-to said that, 'O daughter, your eyes*  
 mūdā.' Ū ākh mūd'lakh. Jab ākh khulal tab dēkhē-tō  
*shut.' She eyes shut. When eyes opened then saw (to-her-wonder)*

ū        korhiā        sun<sup>dar</sup>        sob<sup>ran</sup>        hō-gail.        Tab        Rājā-ke        bēṭi  
*that    the-leper       beautiful    gold-(like)    became.    Then    the-king-of daughter*  
 barā        as<sup>tut</sup>        kail,        ō        dūnō        bekat        khusī        sāth        rahe        lāgal.  
*great    praises       did,    and    both    persons    pleasure    with    to-live    began.*  
 Dukh-dalidar        bhāg-gail.  
*Pain-(and)-misery    ran-away.*

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### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.

## THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāi, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's<sup>1</sup> time to the present day. It will here suffice to refer the reader to Mr. Nesfield's article in the *Calcutta Review* for January 1885, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Purnea appear to speak a corrupt form of the Eastern Maithili spoken in that District,<sup>2</sup> those of Champaran and Gorakhpur, a corrupt Bhojpuri, and those of the Naini Tal Tarāi the ordinary Western Hindi of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891 :

Province.	District.	Number of Thārūs.	
Bengal . . . . .	Bogra . . . . .	3	
	Darjeeling . . . . .	172	
	Jalpaiguri . . . . .	65	
	Darbhanga . . . . .	453	
	Muzaffarpur . . . . .	1	
	Saran . . . . .	26	
	Champaran . . . . .	27,620	
	Total for Bengal . . . . .	...	28,340

<sup>1</sup> Alberuni, *Indica*, Chapter xviii, mentions a country called Tilwat, immediately to the south of, and bordering on, Nepal. The inhabitants are called 'Turū, a people of a very black colour, and flat nosed like the Turks.' See Sachau's Translation, vol. i, p. 201.

<sup>2</sup> *Vide ante*, p. 86.



Province.	District.	Number of Thārūs.	
United Provinces of Agra and Oudh . . . . .	Brought forward .		28,340
	Bareilly . . . . .	8	
	Pilibhit . . . . .	46	
	Gorakhpur . . . . .	3,072	
	Basti . . . . .	208	
	Kummann . . . . .	65	
	Naini Tal Tarāi . . . . .	15,332	
	Kheri . . . . .	1,975	
	Gonda . . . . .	2,475	
	Bahraich . . . . .	2,311	
	Total for United Provinces of Agra and Oudh . . . . .	...	25,492
	GRAND TOTAL .	...	53,832

No estimate can be made of the number of Thārūs in the Tarāi outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows :

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal . . . . .	Champaran . . . . .	27,620	
	Purnea . . . . .	3,300	
	Total for Bengal .	...	30,920
United Provinces of Agra and Oudh . . . . .	Kheri . . . . .	3,000	
	Gonda . . . . .	3,500	
	Bahraich . . . . .	2,000	
	Total for United Provinces of Agra and Oudh . . . . .	...	8,500
	GRAND TOTAL .	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundancy. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengal. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhi of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithili, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithili of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District.	NUMBER OF THARŪS SPEAKING			Name of language.
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials.	Not reported by local officials.	
Nāini Tal Tarāi . . . . .	15,332			Western Hindi.
Pilibhit . . . . .	46			Ditto.
Kheri . . . . .	3,000			Ditto.
Bahraich . . . . .		2,000		Bhojpuri.
Gonda . . . . .		3,500		Ditto.
Basti . . . . .			208	Ditto.
Gorakhpur . . . . .			3,072	Ditto.
Champanan . . . . .		27,620		Ditto.
Muzaffarpur . . . . .	1			Maithili.
Darbhanga . . . . .	453			Ditto.
Purnea . . . . .		3,300		Eastern Maithili.
Dinagepore . . . . .				Nil.
Darjeeling . . . . .	172			Probably Bengali.
Jalpaiguri . . . . .	65			Bengali.
Other Districts . . . . .	76			.....
TOTAL . . . . .	19,145	36,420	3,280	

Total number of Thārūs speaking a corrupt language . . . . .	39,700
Add those who speak the local language without alteration . . . . .	19,145
GRAND TOTAL OF ALL THĀRŪS . . . . .	58,845

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kheri is on the main a form of Eastern Hindī, though it shows signs of shading off into the neighbouring Western Hindī, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindī spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindī of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindī. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpuri or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nēpāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpuri.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

THARŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

## SPECIMEN I.

*(Pandit Rama-ballābh Mīśra, 1898.)*

Ek man<sup>sē</sup>-ke dui bēṭā rah<sup>lai</sup>. Ū-mā<sup>sē</sup> ohluṭukā beṭ<sup>wā</sup>  
*One man-of two sons were. Them-in-from the-younger son*  
 kah<sup>lia</sup> āpan bābā-sē, 'arē bābā, dhan-bit jaūn barāi, taūn mōr bakh<sup>rā</sup>  
*said his-own father-to, 'O father, riches-property which is, that my share*  
 phāṭ lagāi dē.' Tab ō-kar bābā dhan-bit chhoṭ<sup>kah</sup>-wā beṭ<sup>wā</sup>-kē bakh<sup>rā</sup>  
*division making give.' Then his father property the-younger son-to share*  
 bāṭi delia. Bakh<sup>rā</sup> lēl-par bahut dīn haīnī bhelaī, tā chhoṭ<sup>kah</sup>-wā  
*dividing gave. The-share taking-on many days not passed, then the-younger*  
 beṭ<sup>wā</sup> āpan dhan bakh<sup>rā</sup> lē-lē dōsar des<sup>wā</sup> chali-gēlia. Tab uh<sup>wā</sup>  
*son his-own property share taking another country went-away. Then there*  
 lamēṭai kām kar<sup>lia</sup>. Tab āpan dhan chhūṭi urāy-delia. Jab chhūṭi  
*evil deeds he-did. Then his-own fortune all he-squandered. When all*  
 dhan urāi-delia āpan, tab ū des<sup>wā</sup>-mā hīa aha parlai.  
*fortune had-squandered his-own, then that country-in great famine fell.*  
 Tab ū man<sup>sawā</sup> barā kaṅgāl bhelia. Tab ū des<sup>wā</sup>-ke ek man<sup>sē</sup>-ke  
*Then that man very indigent became. Then that country-of one man-of*  
 ghar rahe lag<sup>lia</sup>. Tab ok<sup>rā</sup>-kē āpan khet<sup>wā</sup>-mā sūar charāwāi-kē  
*house to-live he-began. Then him his-own field-in swine to-feed*  
 paṭhaūlia. Tab jaw<sup>nē</sup> thōṭhī sūar khāṭhīn taw<sup>nē</sup> thōṭhū tūri-ke  
*he-sent. Then what gram swine used-to-eat that-very gram breaking*  
 man<sup>sawā</sup> khaia chāhē, āpan peṭ<sup>wā</sup> bharia chāhē. Ok<sup>rā</sup>-kē kaw<sup>nō</sup> man<sup>sē</sup>  
*the-man to-eat wished, his-own belly to-fill wished. Him any man*  
 kathiō nāhī khāi-kē dēthī. Tab ū man<sup>sawā</sup>-kē hōs bhelaī.  
*anything not to-eat used-to-give. Then that man-to senses became.*  
 Tab ū kah<sup>lia</sup>, 'mōr bābā āpan ghar<sup>wā</sup>-mā bahutē bahutē man<sup>sē</sup>  
*Then he said, 'my father his-own house-in many many men*  
 banihārā lagōsīa; khāy-kē baniharani-kē bahutē bahutē rōṭī bhāt  
*labourers has-employed; to-eat labourers-to much much bread cooked-rice*

khiōsia. Khāy-ke pēt-sē ub'rī jē, seiā mōi ih'wā  
*causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here*  
 bhūkhē maraik bar'hi. Āb ih'wā-sē ūthi-ke mōhū āpan bābā-ke  
*by-hunger dying am. Now here-from arising I-too my-own father-of*  
 laghi jeb'hi. Bābā-sē kah'bahī, "Arē bābā, mōi Bhag'wan'wā-ke  
*near will-go. The-father-to I-will-say, "O father, I God-of*  
 kah'nī hai-nō-lel'hi, tōr kah'nī phuni hai-nō-lel'hi. Tōr lagē pāp  
*saying have-not-taken, thy saying again I-have-not-taken. Thy near sin*  
 kar'lahī; āb mōi tōr bētā kahāwāi jōkar hai-nō-bar'hi. Āb mōrā-kē  
*I-have-done; now I thy son to-be-called fit I-not-am. Now me*  
 harohiyā-ke samān rakh'hi." Tab chhot'kah'wā beṭ'wā āpan bap'wā-ke  
*ploughman-of like keep." Then the-younger son his-own father-of*  
 lagē jāy lag'liā. Ghar'wā-sē thoriak dūri niaraūliā, tab  
*near to-go began. The-house-from a-little distance he-approached, then*  
 ō-kar bap'wā dekh'liā chhot'kā beṭ'wā-ke āwaik. Tab ō-kar bābā  
*his father saw the-younger son-of the-coming. Then his father*  
 dekh'tē-mān māyā kaīliā. Dagurī-ke bhar-ak'wār dhaī-ke, garē  
*just-as-he-saw-him compassion made. Running full-embrace holding, on-neck*  
 garē milāi-ke chūme lag'liā. Beṭ'wā āpan bap'wā-sē kah'liā, 'arē  
*on-neck joining to-kiss began. The-son his-own father-to said, 'O*  
 bābā, mōi Bhag'wan'wā-ke kah'nī hai-nō-lel'hiā, tōrā-sē pāp kar'lahī,  
*father, I God-of saying not-have-taken, thee-from sin did,*  
 āb mōi phuni tōr bētā kahāwāi lāyak hai-nō-bar'hi.' Tab ō-kar bap'wā  
*now I again thy son to-be-called fit I-not-am.' Then his father*  
 āpan mar'hariā-sē kah'liā, 'arē mar'hariawā, ek'rā-kē sabh-sē ḍaūl  
*his-own servant-to said, 'O servant, this-one all-of good*  
 luggā nikāri-ke pahir'wahīā. Ō-kar hath'wā-mā agūthiā gor'wā-mā jūtā  
*cloth taking-out put-on. His hand-on ring feet-on shoes*  
 pehar'wahī; āb khaia, piia, sukh karia; kaisē-kī i beṭ'wā  
*put; now let-us-eat, drink, pleasure let-us-do; because this son*  
 maral rah'liā, phuni jialia; bhulāil rah'liā, bhēṭ'liā.' Tab ū  
*dead was, again alive-became; lost was, is-found.' Then he*  
 sukh kare lag'liā.  
*pleasure to-do began.*

Ō-kar jeth'kā beṭ'wā khet'wā-mā rah'liā. Jab ōi ghar'wā-ke nijikihi  
*His elder son field-in was. When he house-of near*  
 elia, tab bājā nāch-ke āwāj sun'liā. Tab ōi āpan mar'hariawā-kē  
*came, then music dance-of noise heard. Then he his-own servant-to*  
 balolia, puchh'liā, 'arē mar'hariawā, i kathī hōkhai?' Tab  
*he-called, he-asked, 'O servant, this what is-happening?' Then*  
 mar'hariawā kah'liā, 'tōr bhaewā āil baria, tōr bap'wā ḍaūl ḍaūl  
*the-servant said, 'thy brother come is, thy father good good*

khāe-kē kailē baria; kaisē ki ō chhut<sup>a</sup>kā beṭ<sup>a</sup>wā-kē  
 (preparations)-for-eating done has; because that he the-younger son  
 chik<sup>a</sup>han paūlē.' Tab ō-kar jeth<sup>a</sup>kā beṭ<sup>a</sup>wā khisiailia, ghar<sup>a</sup>wā bhitar  
 well found.' Then his elder son grew-angry, the-house into  
 jāy-ke manē na parai. Tab ōhī khātir ō-kar bābā bah<sup>a</sup>ri ailia,  
 going-of heart-in not chose. Then this-even for his father outside came,  
 kahe lag<sup>a</sup>lia bujhāwāi lag<sup>a</sup>lia jeth<sup>a</sup>kā beṭ<sup>a</sup>wā-kē. Tab jeth<sup>a</sup>kā  
 to-say began to-remonstrate began the-elder son-to. Then the-elder  
 beṭ<sup>a</sup>wā āpan bap<sup>a</sup>wā-kē jabāb delia, 'Dekhahī, utarā baris tōrā-ke  
 son his-own father-to answer gave, 'See, so-many years thy  
 sēwā kar<sup>a</sup>lahī, tōr bachan kahu nāhī tar<sup>a</sup>lahī, tōi mōrā-kē ek  
 service I-did, thy words ever not I-transgressed, thou me-to one  
 khasi-ke chhōkan hai-nō-dēl<sup>a</sup>hi. Mōi āpan saṅghatiyā-sē sawakh  
 goat-of young-one not-gavest. I my-own friends-with merriment  
 karat<sup>a</sup>hi. Bāki, tōr chhot<sup>a</sup>kah<sup>a</sup>wā beṭ<sup>a</sup>wā, tō, paturiyā ke sāg<sup>a</sup>wā  
 might-have-made. But, thy younger son, surely, harlots of with  
 tōr sajē dhan khōi-delia, tab ōi jas-hi elia tab tōi tas-hī  
 thy all fortune squandered, then he as-even came then thou so-even  
 ḍaūl ḍaūl khāe-kē kailia.' Tab ō-kar bap<sup>a</sup>wā  
 good good (preparations)-for-food made-hast.' Then his father  
 kah<sup>a</sup>lia, 'arē babuā, tōi, tā, mōr saṅgē barōbari barahī;  
 said, 'O son, thou, to-be-sure, me with always art;  
 jāun mōr dhan barai taun dhan sab tōrē hokhai.  
 what my fortune is that fortune all thine-even is.  
 Bāki, khusi karahī, anand karahī-kē chāhai ka-rahā-hī,  
 But, merriment to-make, joy to-celebrate proper was,  
 kāhē-ki tōr i bhaewā maral rah<sup>a</sup>lia, jī-gēlia;  
 because-that thy this brother dead was, alive-became;  
 bhulāil rah<sup>a</sup>lia, sē bhetelia.'  
 lost was, and is-found.'

[No. 63.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

## SPECIMEN II.

## A FOLK-TALE.

*(Pandit Rama-ballabh Misra, 1898.)*

Eurā aw<sup>a</sup>niyā rahē barad char<sup>a</sup>wait. Bhāj<sup>a</sup>hariyā sab biyā  
*One herdsman was bullocks feeding. The-labourers all seedlings*  
 kātait. Eurā har<sup>a</sup>nā baiṭhal rahaliā. Euniwā kah<sup>a</sup>las, ‘tōr  
*transplanting. One deer sitting was. The-herdsman said, ‘thee*  
 āgē kathi barāū?’ Bhāj<sup>a</sup>hariyā kah<sup>a</sup>las, ‘arē, ke jani kathi hōkhai  
*before what is-for-thee?’ The-labourers said, ‘O, who knows what is*  
 kathi na. Dēkhahī-tā.’ Bhāj<sup>a</sup>hariē gelia, har<sup>a</sup>nā dekh<sup>a</sup>lia. Tab euniwā  
*what not. See.’ The-labourers went, a-deer saw. Then the-herdsman*  
 mār-delia. Bhāj<sup>a</sup>hariyā kah<sup>a</sup>lia, ‘arē sasur, tohi kihā-kē  
*killed (the-deer). The-labourers said, ‘O father-in-law, thou why*  
 mārāl-hi? Saran-mē āel-rah<sup>a</sup>lai. Kah-dēwasu mah<sup>a</sup>tauā-kē aghi.  
*has-killed-(it)? Refuge-into it-come-had. I-will-say the-head-man-of before.*  
 Dand<sup>a</sup>bihē. Tōr gunāwan par<sup>a</sup>laū.  
*He-will-punish (you). On-thee fault fell-for-thee.’*

## FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers<sup>1</sup> were transplanting paddy. There was a deer crouching down. The herdsman said to the labourers ‘what is that before you?’ They replied, ‘Who cares what is before us, and what is not? Go and see for yourself.’ However, they went to see what it was and the herdsman killed the deer. Then said the labourers, ‘O foul-one, why have you killed it? It had taken refuge with us. We shall tell the headman, and he will punish you. A great shame has fallen on you.’

The two following specimens of Thārū Bhojpurī come from the District of Gonda, and may be taken as specimens of the Thārū language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the Prodigal Son, and the second a little song.

<sup>1</sup> A *ḅhāj<sup>a</sup>hariyā* is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks.



[No. 64.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP,

BIHARĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT,

(DISTRICT GONDA.)

## SPECIMEN I.

(Pandit Janardan Joshee, 1898.)

Ek manai-kē dū-thau laurā bātel. Chhot-kā kah<sup>1</sup>lis ki,  
 One man-of two sons were. The-younger said that,  
 'bāpū rē, mōr bakh<sup>1</sup>rā bāt dē. Ab nāhī nib<sup>1</sup>hi.'  
 'father O, my share dividing give. Now not it-will-suffice (under  
 present arrangements).'  
 Tab bakh<sup>1</sup>rā bāt di<sup>1</sup>lis. Thōrik din chhot-kā  
 Then share dividing he-gave. A-few days the-younger  
 laurā batōril ghar dwār sab jōr-ke bah-gail. Rupaiyā  
 son together house door all collecting flowed-(went)-away. The-rupees  
 pāsā jawan sasur pās-rahā, tawan jāy-ke nak<sup>1</sup>ti-mā  
 pice which the-low-fellow had-got, that going evil-conduct-in  
 urāy-di<sup>1</sup>lis. Rupaiyā pāsā nāin rahil. Parāē dēs  
 he-squandered. Rupees pice not remained. Foreign country-(in)  
 sukkhā paril. Tab sasur bhukkhan muat rahē. Tab sasur  
 famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow  
 har<sup>1</sup>wāhi jōte lāgil, sūar charāwāi lāgil, aur uk<sup>1</sup>rē-mā  
 ploughing to-plough began, swine to-feed began, and heart-in  
 kah<sup>1</sup>lis ki, 'chaiā pēt-bhar khāū.' Kahū māgai  
 said that, 'pork belly-full let-(me)-eat.' Anywhere he-asked  
 paibai-nā-karai. Jab chetaīl ki, 'mōr bhur<sup>1</sup>wā-ke kamāhi-mā  
 he-used-not-to-get. When he-remembered that, 'my old-one-of earnings-in  
 manai khāy jāt ātē, bur-chōdi māi bhūkhan marat ātū.  
 men eating going are, the-foul-one I by-hunger dying am.  
 Jāt ātū bāpū lagē. Bāpū-sē kah<sup>1</sup>yū ki, "bāpū rē,  
 Going I-am the-father near. The-father-to I-will-say that, "father O,  
 mōhi-sē kasūr bhāil, twār put<sup>1</sup>wā banē lāyak nāi hū. Jas  
 me-by fault has-occurred, thy son to-become fit not I-am. As  
 āūr kam<sup>1</sup>waiyā ātē, mōhū-kā rākh-lē." Ap<sup>1</sup>nē bāpū pās ram-gail.  
 other earners are, me-too keep." His-own father near he-went-away.

Jab bāpū pās pahūchil bāpū-kē mōb lāgil. Daur-ke  
*When the-father near he-approached the-father pity seized. Running*  
 pakar-lihis āūr mile lāgil. Rōwat lāgil bur-chōdi. Laurā  
*he-caught(-him) and to-embrace began. To-cry began the-foul-one. The-boy*  
 kahil, 'mō-sē kasūr bhaīl.' Bāpū ṭahaluan-sē kah'lis, 'bhaīā rē,  
*said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,*  
 lūgā dē-dār. Āgochhā wāgochhā pahir-lē. Mūdari bāth-mā āūr gōrē-mā  
*cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on*  
 pan'hi pahir-lē. Khusi manāil bātē, ki mōr laurā muat, jiat āil.  
*shoes put. Joy celebrated is, that my son dying, living came.'*  
 Bahur khusi kar'le lāgil.  
*Again merriment to-make they-began.*

Āūr baṛkā laurā khētē rahil. Jab gharē āil, gāwe  
*And the-elder son field-in was. When house-to he-came, singing*  
 nāche sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā  
*dancing he-heard. Then one servant-to he-asked that, 'to-day what*  
 gharē bātē rē, ki baṛā gaunāi hōitā?' Tab ṭahaluā  
*house-in is O, that great singing is-going-on?' Then the-servant*  
 kah'lis ki, 'bhaiwā āil āūr tohār bāpū khiwāit piāitā,  
*said that, 'brother came and thy father is-feeding is-causing-to-drink,*  
 ki laurā milē bātē.' Baṛkā laurā bhusiail ki, 'maī nāī  
*that the-son found is.' The-elder son grew-angry that, 'I not*  
 jāū bhit'rē.' Bāpū bah'rē āil manāil. Laurā  
*will-go inside.' The-father outside came (and) appeased-(him). The-son*  
 bāp-sē kah'lis ki, 'maī tōrē ag'wā rah'lū; ki jaun kahat  
*father-to said that, 'I thee before lived; that which saying*  
 rah'lis, taun karat rahilū. Kabhaū ek-thē paṭh'rū nāī dihlē  
*thou-wast, that doing I-was. Ever-even one-even kid not thou-gavest*  
 ki maī ap'nē gōchā-sē khusi kar'nū. Āūr jab twār  
*that I my-own friends-with merriment might-be-made. And when thy*  
 i laurā āil, ū twār rupaiyā pāsā jawan rah'lis tawan bērin-kā  
*this son came, he thy rupees pice which was that harlots-to*  
 dē-ghālis; tū uh-kē tān baṛā mōb karat āṭā.' Bāp kah'lis,  
*gave-away; thou him for great love doing art.' The-father said,*  
 'arē bhaiyā, tū mōrē ṭhīnā rah'lis, jawan kuchh jōril-pailil  
*'O brother,<sup>1</sup> thou me near livedst, what ever was-got-(by-fate)*  
 khailis kamailis. Jō-kuchh bātē, toh'rē hōil. Bara khusi  
*thou-atest(-and) didst-earn. Whatever is, thine-very is. Great joy*  
 karat chāhil, ki twār bhaiwā muat jiat āil.  
*to-be-done ought, that thy brother dying living came.'*

<sup>1</sup> This is the regular term by which a Thārū addresses his son.

[No. 65.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHARĪ.

## BHOJPURĪ DIALECT.

## THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

## SPECIMEN II.

(Pandit Janardan Joshee, 1898.)

Rāmā o Lachhiman chal'nē shikār.

*Rām and Lakshman started to-hunt.*

Bel'waṭ bath'nī dārē palān.

*Belwaṭ female-elephant-on was-put cot.*

Hath'nī palānē as'nī-bas'nī gir'lē.

*The-female-elephant ran-away the-howdah-etcetera fell-down.*

Rām tā lag'lē piyās.

*Rām indeed was-seized-by thirst.*

Eri eri bahinī, kūiā-panihariā, bundā ek, bahinī, paniyā piāu.

*O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.*

Sōnē kerī jhariā, rup'nē kerī tōṭī, jehi bhari lāwai, rē, Gaṅgā-jal-pānī.

*Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.*

Jō tōhi Rāmā Hari jatiyā nā puchh'thē, ham'rē bāp Śatal

*If thee Rām God caste (expletive) asked, my father Śatal*

Singh rāj.

*Singh king.*

## FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmana went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindi spoken by the other inhabitants of the district, but in the main the language is Bhojpurī.

[No. 66.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## BIHĀRI.

## BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT BAHRAICH.)

(Munshī Rāj Bahadur, 1898.)

Ek manaĩ dū chhāwā rahis. Duinō-mā̃ chhot'kawā kahis ki, 'bābā rē, mōr  
*One man-of two sons were. Both-in the-younger said that, 'father O, my*  
 hīsā bāt̃ dē.' Bābā bāt̃ dihal. Halī bhaīl  
*share dividing give.' The-father dividing gave. Short-time had-passed*  
 bāthā-bat̃'hā chhot'kawā chhāwā āpan bāthā lāi-kāi chal-gal aurē muluk.  
*(after-) division the-younger son his-own share taking went-away (to)-another land.*  
 Āūr paturiyā-bāji kailas, dhan-daulat lutā-dal'las āū sakor āg'las. Ūi  
*And wenching did, fortune squandered and all was-spent. That*  
 muluk-mā̃ sukkhā par-gaīl, āū ū bhukkhan mao lāg. Tabbai ūi  
*country-in famine fell, and he from-hunger to-die began. Then-even that*  
 muluk ek manaĩ basal-rahil. Ot̃thin ū gaīnū. Ū sūri charāwāi khet'wā-mā̃  
*country one man lived. There he went. He swine to-feed fields-in*  
 paṭhā-deh'las. Ū āpan man-sē kahit, 'ihē khar-pat'wār jaūn sūri khāit  
*sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating*  
 bā, taūnē khāt pēt̃ bhar-lēt̃.' Kaūnō nā kachhū dihal. Tan  
*are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then*  
 chēt-kailas, kaha lāgal, 'ham'rē bābā-kē manaĩ-tanaī rakh-rakh'las;  
*he-remembered, to-say he-began, 'my father-to servants-etcetera are-employed;*  
 sab-kar nīk baṭi sāp. Mah bhūkhē mūtāt̃. Ab mah  
*all-of good is food-supply. I from-hunger am-dying. Now I*  
 ghūm-ghumā āpan bābā ṭhin jāithō. Ō-sē kahyō ki, "hē  
*having-wandered-about my-own father near going-am. Him-to I-will-say that, "O*  
 bābā, mah pāpi ṭahar'nō. Mah-sē chūk hō-gal. Mah  
*father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass. I*  
 kachhō lāik nē hō, ki tōr chhāwā rahō. Ek kamoīā  
*any-thing-for fit not am, that thy son I-may-remain. One day-labourer*  
 na rākh, mohī rākh." Tō i sam'jhanō āpan bābā ṭhin ait̃.  
*do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'*  
 Ab-hī ū barā dūr hā, ō-he dēkh bābā sōg lag'las.  
*Now-even he very far-off was, him seeing (by)-the-father compassion was-felt.*

Daur-kāi sēnā-lagal. Chhāwā kah'las ki, 'hē bābā, rē, mah pāpi  
*Running he-embraced-(him). The-son said that, 'O father, O, I sinner*  
 tahar'nō. Mah-sē chūk hō-gal. Mah kachhō lāik nē hō,  
*have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am,*  
 ki tōr chhāwā rahō.' Bābā kah'las kamoīā-nō, 'chumur chumur  
*that thy son I-may-remain.' The-father said servants-to, 'good good*  
 lūgā lē-āinō, ihē orāh'nō, pah'rāh'nō; ihē mūdārī āguri-mā ghailā dēo,  
*cloth bring, this-one wrap, put-on; this-one-to ring finger-on putting give,*  
 aū pan'hi goarā-mā ghailā dēo. Ihē khaibi, mahū khaō, piō,  
*and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink,*  
 khusi kar-nō; ki mōr chhāwā maral rahē ab-lē jial āil; herāil  
*merriment I-will-make; that my son dead had-been now alive came; lost*  
 rahē, ab-lē painō.' Sab-ke jui khusi hoilāh.  
*had-been, now I-have-found-(him). All-of heart glad began-to-be.*

Bar'kawā laūrā khet'wan hā. Jō ghar lagehā gail, nāchat gāib  
*The-elder son fields-in was. As house near he-went, dancing singing*  
 sunnānō. Kamoīā goh'rāwal, 'eh kā kar'tātō?' Ū kah'las, 'tōr bhaiwā  
*he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brother*  
 ā-rahālas. Tōr bābā khaile pilā nāch kar'tāta, ki ū nika nika āil.'  
*come-is. Thy father eating drinking dancing doing-is, that he well well came.'*  
 Ohē ris lāgal. Kah lāgal, 'mah ghar-mā nāhī jāibō.' Bap'wā duārō  
*To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-to*  
 āil. Kah lāgal aū phus'lāil, 'ris jin karū.' Tō ū āpan  
*came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-own*  
 bābā-sē kahil, 'hēr-rarē! mah at'rah baras toār dhandhā kar'nō, hāth  
*father-to said, 'look-here! I so-many years thy work did, (thy)-hands*  
 dab'nō, goār dab'nō; kabbō toār bātan char'chā nē kinhō; kabbō  
*I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-even*  
 mōhe ohhag'ri-k bachchā nahī dihlē, ki sāghutin khusi kar'  
*me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-might-*  
 tō. Aū jāb toār ihō chhāwā āil, jāun toār dhan paturīā-bāji-mā  
*have-made. And when thy this son is-came, who thy fortune wenching-in*  
 urā-deh'las, tāī mān-mar'jāt kar'tātē.' Tō ū kahil, 'hē chhāwā, tāī  
*squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, thou*  
 sab din mōr thin rahālē. Jāun mōr bāt taūn tōr bāt. Khusiāli  
*all days me near livest. What-(is) my word that-(is) thy word. Merriment*  
 kara-ga rahē. Tōhār bhaiwā maral rahē, ab jial āil; herāil rahē, ab  
*to-be-done was. Thy brother dead was, now alive came; lost was, now*  
 milal.'  
*found-(is).'*

### STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

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These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

## SPECIMENS IN THE

English.	Maithili (Darbhanga Brāhman).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
1. One . . . .	Ēk . . . .	Ēk . . . .	Ēk . . . .
2. Two . . . .	Dā . . . .	Dai . . . .	Dā . . . .
3. Three . . . .	Tin <sup>i</sup> . . . .	Tin . . . .	Tin . . . .
4. Four . . . .	Chār <sup>i</sup> . . . .	Chāir . . . .	Chār . . . .
5. Five . . . .	Pāch . . . .	Pāch . . . .	Pāch . . . .
6. Six . . . .	Chhao . . . .	Chhau . . . .	Chhau . . . .
7. Seven . . . .	Sāt . . . .	Sāt . . . .	Sāt . . . .
8. Eight . . . .	Āṭh . . . .	Aṭh . . . .	Āṭh . . . .
9. Nine . . . .	Nao . . . .	Nau . . . .	Nau . . . .
10. Ten . . . .	Das . . . .	Das . . . .	Das . . . .
11. Twenty . . . .	Bis . . . .	Bis . . . .	Bis . . . .
12. Fifty . . . .	Pachās . . . .	Pachās . . . .	Pachās . . . .
13. Hundred . . . .	Sai . . . .	Sai . . . .	Sau . . . .
14. I . . . .	Ham . . . .	Hamē . . . .	Ham . . . .
15. Of me . . . .	Hamar, hamār . . . .	Hamar, ham <sup>a</sup> ra . . . .	Mōrā, hammar, ham <sup>a</sup> rā . . . .
16. Mine . . . .	Hamar, hamār . . . .	Hamar, ham <sup>a</sup> ra . . . .	Mōr, hammar ; ham <sup>a</sup> rā . . . .
17. We . . . .	Ham <sup>a</sup> rā lok <sup>a</sup> ni . . . .	Ham <sup>a</sup> rā ār, ham <sup>a</sup> rā sabh . . . .	Ham <sup>a</sup> ni, ham-sab, ham lōg, ham <sup>a</sup> ranhi, ham <sup>a</sup> ni . . . .
18. Of us . . . .	Ham <sup>a</sup> rā sab <sup>a</sup> hik ; ham <sup>a</sup> rā lok <sup>a</sup> nik . . . .	Ham <sup>a</sup> rā ārak . . . .	Ham <sup>a</sup> ni-ke, hām-sab-ke, ham-lōg-ke . . . .
19. Our . . . .	Ham <sup>a</sup> rā sab <sup>a</sup> hik ; ham <sup>a</sup> rā lok <sup>a</sup> nik . . . .	Ham <sup>a</sup> rā ārak . . . .	<i>Ditto.</i> . . . .
20. Thou . . . .	Tō, ahā, ap <sup>a</sup> ne . . . .	Tō . . . .	Tū, tē . . . .
21. Of thee . . . .	Tōhar, tohār, ahāk, ap <sup>a</sup> nek . . . .	Tōhar, toh <sup>a</sup> ra, tōr . . . .	Tōrā-ke, tōhar, tōr . . . .
22. Thine . . . .	Tōhar, tohār, ahāk, ap <sup>a</sup> nek . . . .	Tōhar, toh <sup>a</sup> ra, tōr . . . .	Tōhar, tōr . . . .
23. You . . . .	Toh <sup>a</sup> rā lok <sup>a</sup> ni, ahā lok <sup>a</sup> ni, ap <sup>a</sup> ne lok <sup>a</sup> ni . . . .	Tōrā ār, etc. . . .	Āp, ap <sup>a</sup> ne, tō, toh <sup>a</sup> ni . . . .
24. Of you . . . .	Toh <sup>a</sup> rā lok <sup>a</sup> nik, etc. . . .	Tōrā ārak . . . .	Āp-ke, ap <sup>a</sup> ne-ke, toh <sup>a</sup> ranhi-ke, toh <sup>a</sup> ni-ke . . . .
25. Your . . . .	Toh <sup>a</sup> rā lok <sup>a</sup> nik, etc. . . .	Tōrā ārak . . . .	Āp <sup>a</sup> ne-ke, apan, toh <sup>a</sup> ranhi-ke, toh <sup>a</sup> ni-ke . . . .

Kurmanā (Manbhum).	Pāch Parganā* (Ranchi).	Bhojpurī (Shahabad).
Ek-tā . . . .	Ēk . . . .	Ē-gō . . . .
Du-tā . . . .	Dui, dū . . . .	Dū-gō . . . .
Tin-tā . . . .	Tin . . . .	Tin-gō . . . .
Chār-tā . . . .	Chār . . . .	Chār-gō . . . .
Pāch-tā . . . .	Pāch . . . .	Pāch-gō . . . .
Chha-tā . . . .	Chha . . . .	Chhau-gō . . . .
Sāt-tā . . . .	Sāt . . . .	Sāt-gō . . . .
Āt-tā . . . .	Āth . . . .	Āth-gō . . . .
La-tā . . . .	Na . . . .	Nau-gō . . . .
Das-tā . . . .	Das . . . .	Das-gō . . . .
Bis-tā . . . .	Bis . . . .	Bis-gō . . . .
Pāchās-tā . . . .	Pachās . . . .	Pachās-gō . . . .
Sa . . . .	Sa . . . .	Sau-gō . . . .
Hāmi . . . .	Maī . . . .	Ham . . . .
Hāmar . . . .	Mōr . . . .	Mōr, hamār . . . .
Hāmar . . . .	Mōr . . . .	Mōr, hamār . . . .
Hāmni . . . .	Hām'rē . . . .	Ham'ni-kā, ham'nin-kā . . . .
Hām'rā-kar . . . .	Hām'rē, hām'rē-kēr . . . .	Ham'ni-ke . . . .
Hām'rā-kar . . . .	Hām'rē, hām'rē-kēr . . . .	Ham'ni-ke . . . .
Tū . . . .	Taī . . . .	Tū . . . .
Tōhar . . . .	Tōr . . . .	Tōr, tohār . . . .
Tōhar . . . .	Tōr . . . .	Tōr, tohār . . . .
Tohni . . . .	Taī, toh'rē . . . .	Tū-log, toh'ni-kā . . . .
Tohrā-kar . . . .	Toh'rē-kēr . . . .	Toh'ni-ke . . . .
Tohrā-kar . . . .	Toh'rē-kēr . . . .	Toh'ni-ke . . . .

\* This is Nagpurī rather than Pāch Parganā. *Vide* remarks on page 167 *ante*.



Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ēk . . . . .	Ēk . . . . .	Ēk . . . . .
Dū, dui . . . . .	Dō . . . . .	Dui . . . . .
Tīn . . . . .	Tin . . . . .	Tin . . . . .
Chār . . . . .	Chār . . . . .	Chāri . . . . .
Pāch . . . . .	Pāch . . . . .	Pāch . . . . .
Chhaw . . . . .	Chha . . . . .	Chha . . . . .
Sāt . . . . .	Sāt . . . . .	Sāt . . . . .
Āṭh . . . . .	Āṭh . . . . .	Āṭh . . . . .
Naw . . . . .	Nau . . . . .	Nau . . . . .
Das . . . . .	Das . . . . .	Das . . . . .
Bīs . . . . .	Bīs . . . . .	Bīs . . . . .
Pachās . . . . .	Pachās . . . . .	Pachās . . . . .
Sau, sai . . . . .	Sau . . . . .	Sau . . . . .
Ham . . . . .	Maĩ . . . . .	Ham . . . . .
Hamār . . . . .	Mōr . . . . .	Hamār . . . . .
Hamār . . . . .	Mōr . . . . .	Hamār . . . . .
Ham <sup>nī</sup> . . . . .	Ham <sup>rē</sup> . . . . .	Ham . . . . .
Ham <sup>nī</sup> -ke . . . . .	Haman-kāĩ . . . . .	Ham <sup>rē</sup> sab-kāĩ . . . . .
Ham <sup>nī</sup> -ke . . . . .	Haman-kāĩ . . . . .	Ham <sup>rē</sup> sab-kāĩ . . . . .
Tē . . . . .	Taĩ, tū . . . . .	Tū . . . . .
Tōr . . . . .	Tōr . . . . .	Tōr . . . . .
Tōr . . . . .	Tōr . . . . .	Tōr . . . . .
Tū . . . . .	Tū . . . . .	Tohan logan, tū . . . . .
Toh <sup>rā</sup> -ke, tohār . . . . .	Tohār . . . . .	Toh <sup>rē</sup> -logan-kāĩ . . . . .
Toh <sup>rā</sup> -ke, tohār . . . . .	Tohār . . . . .	Toh <sup>rē</sup> -logan-kāĩ . . . . .

# BIHARĪ LANGUAGE.

Nagpurī (Rauchī).	Madhesī (Champaran).	Thāra (Champaran).	English.
Ēk . . . . .	Ēk . . . . .	Ēk . . . . .	1. One.
Dui . . . . .	Dū . . . . .	Dui . . . . .	2. Two.
Tin . . . . .	Tin . . . . .	Tin . . . . .	3. Three.
Chāir . . . . .	Chār . . . . .	Chār . . . . .	4. Four.
Pāch . . . . .	Pāch . . . . .	Pāch . . . . .	5. Five.
Chhaw . . . . .	Chhaw . . . . .	Chhā . . . . .	6. Six.
Sāth . . . . .	Sāt . . . . .	Sāt . . . . .	7. Seven.
Āṭh . . . . .	Āṭh . . . . .	Āṭh . . . . .	8. Eight.
Nāo . . . . .	Naw . . . . .	Nau . . . . .	9. Nine.
Das . . . . .	Das . . . . .	Das . . . . .	10. Ten.
Bīs . . . . .	Bīs . . . . .	Bīs . . . . .	11. Twenty.
Pachās . . . . .	Pachās . . . . .	Pachās . . . . .	12. Fifty.
Sai . . . . .	Sai . . . . .	Sau . . . . .	13. Hundred.
Mōē . . . . .	Ham . . . . .	Moi, moē . . . . .	14. I.
Mōr . . . . .	Hamār, hamar . . . . .	Mōr . . . . .	15. Of me.
Mōr . . . . .	Hamār, hamar . . . . .	Mōr . . . . .	16. Mine.
Ham'rē-man . . . . .	Ham'ni . . . . .	Ham'rā sab, moē . . . . .	17. We.
Ham'rē-kēr . . . . .	Ham'ni-ke . . . . .	Ham'rā sab-ke . . . . .	18. Of us.
Ham'rē-kēr . . . . .	Ham'ni-ke . . . . .	Ham'rā sab-ke . . . . .	19. Our.
Toē . . . . .	Tē, tū . . . . .	Tāī; toē . . . . .	20. Thou.
Tōr, tōhar . . . . .	Tōr . . . . .	Tōr . . . . .	21. Of thee.
Tōr, tōhar . . . . .	Tōr . . . . .	Tōr . . . . .	22. Thine.
Toh'rē-man . . . . .	Tū . . . . .	Tū; toē . . . . .	23. You.
Toh'rē-kēr . . . . .	Tohār, tōhar . . . . .	Toh'rā-ke, tōrā . . . . .	24. Of you.
Toh'rē-kēr . . . . .	Tohār, tōhar . . . . .	Toh'rā-ke, tōrā . . . . .	25. Your.

English.	Maithili (Darbhanga Brāhmanas).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
26. He . . . .	Ō, sē . . . .	Ū . . . .	Ū . . . .
27. Of him . . . .	Ō-kar, ta-kar . . . .	Ōk <sup>a</sup> ra . . . .	Un-kar, ō-kar . . . .
28. His . . . .	Ō-kar, ta-kar . . . .	Ok <sup>a</sup> ra . . . .	Un-kar, ō-kar . . . .
29. They . . . .	Ō lok <sup>a</sup> ni, hun <sup>a</sup> kā lok <sup>a</sup> ni . . . .	Ū sabh, etc. . . .	Un <sup>a</sup> khanī, un <sup>a</sup> hanī, ū-sab, ū-lōg.
30. Of them . . . .	Hunak . . . .	Hun <sup>a</sup> kā sabhak . . . .	Un <sup>a</sup> khanī-ke, un <sup>a</sup> hanī-ke, ū-sab-ke, ū-lōg-ke.
31. Their . . . .	Hunak . . . .	Hun <sup>a</sup> kā sabhak . . . .	Ditto . . . .
32. Hand . . . .	Tar <sup>a</sup> bā, hāth . . . .	Hāth . . . .	Hāth . . . .
33. Foot . . . .	Tabā . . . .	Pair . . . .	Pāō, pair, gōṛ . . . .
34. Nose . . . .	Nāk . . . .	Nāk . . . .	Nāk . . . .
35. Eye . . . .	Ākh <sup>i</sup> . . . .	Āikh . . . .	Akh . . . .
36. Mouth . . . .	Mukh, muh . . . .	Muh . . . .	Mūh . . . .
37. Tooth . . . .	Dant, dāt . . . .	Dāt . . . .	Dāt . . . .
38. Ear . . . .	Karn, kār . . . .	Kār . . . .	Kār . . . .
39. Hair . . . .	Kēs . . . .	Kēs . . . .	Bār, rōā, kēs . . . .
40. Head . . . .	Sir, māth . . . .	Māth . . . .	Māthā, mūṛh . . . .
41. Tongue . . . .	Jihwā, jibh . . . .	Jī . . . .	Jibh . . . .
42. Belly . . . .	Pēt . . . .	Pēt . . . .	Pēt . . . .
43. Back . . . .	Pith <sup>i</sup> . . . .	Pith . . . .	Pith . . . .
44. Iron . . . .	Lōh . . . .	Lōh . . . .	Lōhā . . . .
45. Gold . . . .	Subarn, sōn . . . .	Sōn . . . .	Sōnā, kañchan . . . .
46. Silver . . . .	Chāni, rūp . . . .	Rūp, chāni . . . .	Chādi, rūpā . . . .
47. Father . . . .	Pitā, bāp . . . .	Bāp . . . .	Bāp, bābū-jī, bapā . . . .
48. Mother . . . .	Mātā, mae . . . .	Māi, mai . . . .	Māi, māiā, mae . . . .
49. Brother . . . .	Bhrātā, bhāe . . . .	Bhāi, bhai . . . .	Bhāi, bhaiyā, bhaiwā . . . .
50. Sister . . . .	Bhagini, bahin <sup>i</sup> . . . .	Bahin . . . .	Bahin, didi, maiyā, māl . . . .
51. Man . . . .	Manukhya, jan . . . .	Manush, lōg . . . .	Ad <sup>a</sup> mī, manukh, jan, mard . . . .
52. Woman . . . .	Stri . . . .	Stri, mangi, jhot <sup>a</sup> hā . . . .	Aurat, meh <sup>a</sup> rārū, janī, jani-auri . . . .

Kurwālī (Manbhum).	Pāch Parganā (Ranchi).	Rhojpurī (Shahabad).
Ūo . . . . .	Ū . . . . .	Ū . . . . .
Tē-kar . . . . .	Ō-kar, a-kar . . . . .	Ō-kar . . . . .
Tē-kar . . . . .	Ō-kar, a-kar . . . . .	Ō-kar . . . . .
Ūo-sab . . . . .	Ū-sab, ū-man . . . . .	Unh*ni-kā ū-sab, okani-kā.
Ūo-sab-kar . . . . .	Ō-man-kēr . . . . .	Un-kar, unh*ni-ke . . . . .
Ūo-sab-kar . . . . .	Ō-man-kēr . . . . .	Un-kar, unh*ni-ke . . . . .
Hāth . . . . .	Hāth . . . . .	Hāth . . . . .
Gartār . . . . .	Gōr . . . . .	Pāw, gōr . . . . .
Nāk . . . . .	Nāk . . . . .	Nāk . . . . .
Chukh . . . . .	Ākh . . . . .	Ākh . . . . .
Muh, brāt . . . . .	Mūh . . . . .	Mūh . . . . .
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .
Kān . . . . .	Kān . . . . .	Kān . . . . .
Chul . . . . .	Chūhar . . . . .	Bār . . . . .
Mur . . . . .	Mūr . . . . .	Māth, kapār . . . . .
Jibh . . . . .	Jibh . . . . .	Jibh . . . . .
Pēt . . . . .	Pēt . . . . .	Pēt . . . . .
Pīth . . . . .	Pīth . . . . .	Pīth . . . . .
Luhā . . . . .	Lohā . . . . .	Lohā . . . . .
Saua . . . . .	Sonā . . . . .	Sonā . . . . .
Chādi . . . . .	Rūpā . . . . .	Chādi . . . . .
Bāp . . . . .	Bāp, bābā . . . . .	Bāp, bābū . . . . .
Māi . . . . .	Mā . . . . .	Māi, mah*īari, iyā . . . . .
Bhāi . . . . .	Bhāi . . . . .	Bhāi, bhaiyā . . . . .
Bahin . . . . .	Bahin . . . . .	Bahin, bahini, didi . . . . .
Mānush . . . . .	Ad*mi . . . . .	Ad*mi . . . . .
Māyā-lak, mehrār . . . . .	Meh*rārā . . . . .	Mangī, meh*rārū . . . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ū . . . . .	Ū . . . . .	Ū . . . . .
Un-kar . . . . .	Ō-kar . . . . .	Ō-kar . . . . .
Un-kar . . . . .	Ō-kar . . . . .	Ō-kar . . . . .
Ū-lōg or un . . . . .	Unh <sup>nē</sup> . . . . .	Ū-lōg . . . . .
Ū-lōg-ke . . . . .	Un-kar . . . . .	Un-kar sab-kāi . . . . .
Ū-lōg-ke . . . . .	Un-kar . . . . .	Un-kar sab-kāi . . . . .
Hāth . . . . .	Hāth, pakhurā . . . . .	Hāth . . . . .
Gōr . . . . .	Gōr . . . . .	Gōr . . . . .
Nāk . . . . .	Nāk, nakurā . . . . .	Nekurā . . . . .
Akh . . . . .	Ākh . . . . .	Ākhi . . . . .
Mūh . . . . .	Mūh . . . . .	Mūh . . . . .
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .
Kān . . . . .	Kān . . . . .	Kān . . . . .
Bār, kēs . . . . .	Bār . . . . .	Bār . . . . .
Māth, kapār . . . . .	Mūr, kapār . . . . .	Kapār . . . . .
Jibh . . . . .	Jibh . . . . .	Jibhi . . . . .
Pēt . . . . .	Pēt . . . . .	Pēt . . . . .
Piṭh . . . . .	Piṭh . . . . .	Piṭhi . . . . .
Lōhā . . . . .	Lōh . . . . .	Lōh . . . . .
Sōnā . . . . .	Sōnā . . . . .	Sōnā . . . . .
Chāni, chādi . . . . .	Chāni . . . . .	Chāni . . . . .
Bap <sup>ai</sup> , bāp, pitā . . . . .	Bāp . . . . .	Bāp, bābū, kakā, dadā . . . . .
Māi . . . . .	Mah <sup>tāri</sup> . . . . .	Māi, mah <sup>tāri</sup> . . . . .
Bhāi . . . . .	Bhāi . . . . .	Bhāi . . . . .
Bahin . . . . .	Bahin . . . . .	Bahini . . . . .
Marad . . . . .	Manai . . . . .	Ad <sup>mī</sup> . . . . .
Meh <sup>rārū</sup> . . . . .	Meh <sup>rārū</sup> . . . . .	Meh <sup>rārū</sup> . . . . .

Nagpurī (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Ū . . . . .	Ū . . . . .	Ū, unhī . . . . .	26. He.
Ū-kar . . . . .	Un-kar, ō-kar . . . . .	Ō-kar . . . . .	27. Of him.
Ū-kar . . . . .	Un-kar, ō-kar . . . . .	Ō-kar . . . . .	28. His.
Ū-man . . . . .	Ū-sabh, ū-lōg . . . . .	Ū, un . . . . .	29. They.
Ū-man-kēr . . . . .	Unhan-ke . . . . .	Ō-kar . . . . .	30. Of them.
Ū-man-kēr . . . . .	Unhan-ke . . . . .	Ō-kar . . . . .	31. Their.
Hāth . . . . .	Hāth . . . . .	Hāth . . . . .	32. Hand.
Gōṛ . . . . .	Gōṛ . . . . .	Gōṛ . . . . .	33. Foot.
Nakh . . . . .	Nak . . . . .	Nak . . . . .	34. Nose.
Aīkh . . . . .	Ākh . . . . .	Ākhi . . . . .	35. Eye.
Mūh . . . . .	Mūh . . . . .	Mūh . . . . .	36. Mouth.
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .	37. Tooth.
Kān . . . . .	Kān . . . . .	Kān . . . . .	38. Ear.
Kēs . . . . .	Kēs, bār . . . . .	Kēs . . . . .	39. Hair.
Mūr . . . . .	Mūr . . . . .	Mūd . . . . .	40. Head.
Jibh . . . . .	Jibh . . . . .	Jibhi . . . . .	41. Tongue.
Ōdar, pēt . . . . .	Pēt . . . . .	Pēt . . . . .	42. Belly.
Pīth . . . . .	Pīth . . . . .	Pīthi . . . . .	43. Back.
Lohā . . . . .	Lohā . . . . .	Lōh . . . . .	44. Iron.
Sonā . . . . .	Sonā . . . . .	Sonā . . . . .	45. Gold.
Rūpā . . . . .	Chānī . . . . .	Rūpā . . . . .	46. Silver.
Bāp . . . . .	Bāp . . . . .	Bābā . . . . .	47. Father.
Māy, āyō . . . . .	Mah*tāri . . . . .	Daiyō . . . . .	48. Mother.
Bhāi . . . . .	Bhāi . . . . .	Dādā . . . . .	49. Brother.
Bahin . . . . .	Bahin . . . . .	Dādī . . . . .	50. Sister.
Ad*mi . . . . .	Ad*mi . . . . .	Mānisē . . . . .	51. Man.
Janī . . . . .	Meh*ṛārū . . . . .	Janī . . . . .	52. Woman.

English.	Maitihī (Darbhanga Brāhman).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
53. Wife . . . .	Strī ; patnī ; bahū . . . .	Bahū, dērāk lōg . . . .	Joru, māng, māngī, kanaīyā, ghar-ke lōg.
54. Child . . . .	Nēnā, bachchā . . . .	Santān, bed <sup>a</sup> rā, nēnā . . . .	Lar <sup>a</sup> kā ; bachchā . . . .
55. Son . . . .	Putra . . . .	Bētā . . . .	Bētā, lar <sup>a</sup> kā, pūt, chēgā, but <sup>a</sup> rū.
56. Daughter . . . .	Putrī, kanyā . . . .	Bēti . . . .	Bēti ; lar <sup>a</sup> ki, dhīā . . . .
57. Slave . . . .	Bahīā . . . .	Bahīā, naphar . . . .	Gulām . . . .
58. Cultivator . . . .	Grihast . . . .	Gir <sup>a</sup> hath . . . .	Gir <sup>a</sup> hast, kasht-kār, kisān . . . .
59. Shepherd . . . .	Bherihar . . . .	Garēri . . . .	Garēri . . . .
60. God . . . .	Permēswar . . . .	Bhag <sup>a</sup> wān, Issar . . . .	Bhag <sup>a</sup> wān; Nārān ; Īshwar ; Par <sup>a</sup> mēsar.
61. Devil . . . .	Saitān . . . .	Bhūt, parēt . . . .	Shaitān . . . .
62. Sun . . . .	Sūrya . . . .	Sūrj . . . .	Śūraj, thākur . . . .
63. Moon . . . .	Chandramā . . . .	Chān, chād, chanar <sup>a</sup> mā . . . .	Chād, chandarmā . . . .
64. Star . . . .	Tārā . . . .	Tārā . . . .	Sitārā ; tārā, tarēgan . . . .
65. Fire . . . .	Agnī, āgī . . . .	Āgi . . . .	Āg . . . .
66. Water . . . .	Jal, pāni . . . .	Pāni . . . .	Pāni, jal . . . .
67. House . . . .	Grih, ghar . . . .	Ghar . . . .	Ghar, gir <sup>a</sup> hi, makān . . . .
68. Horse . . . .	Ghōr . . . .	Ghōrā . . . .	Ghōrā . . . .
69. Cow . . . .	Gō, gāy . . . .	Gāy . . . .	Gāy, gau, gaiyā . . . .
70. Dog . . . .	Kukur . . . .	Kukur . . . .	Kuttā, kukur . . . .
71. Cat . . . .	Bilāī . . . .	Bilāri, bilāi . . . .	Billi, bilāi, bilaiyā . . . .
72. Cock . . . .	Mur <sup>a</sup> gā . . . .	Mur <sup>a</sup> gā . . . .	Mur <sup>a</sup> gā . . . .
73. Duck . . . .	Battak . . . .	Batak . . . .	Batak, bakat, bat . . . .
74. Ass . . . .	Gardabh, gad <sup>a</sup> hā . . . .	Gadhā . . . .	Gad <sup>a</sup> hā . . . .
75. Camel . . . .	Ūt . . . .	Ūt . . . .	Ūt . . . .
76. Bird . . . .	Pakshi, chatak, chirai . . . .	Charai, chirai, pachchhi . . . .	Chiriyā, chiriyā, chirai, chirai.
77. Go . . . .	Jā, jāh . . . .	Jāu . . . .	Jō, jāo, jā . . . .
78. Eat . . . .	Khā . . . .	Khāu . . . .	Khō, khāo, khā . . . .
79. Sit . . . .	Bais . . . .	Baisū . . . .	Baithō . . . .

Kurmalī (Maubhum).	Pāch Parganā (Ranchi).	Lhojpurī (Shahatad).
Meyā . . . .	Janī . . . .	Māhar, māgi . . . .
Chhā . . . .	Chhuwā . . . .	Larikā, chhaurā, chhaur . . . .
Bētā-chhā . . . .	Bētā-chhuwā . . . .	Bētā, pūt, chhok*ṛā . . . .
Biṭī-chhā . . . .	Bēṭī-chhuwā . . . .	Bēṭī, chhok*ṛī . . . .
Munish . . . .	Kinal ad*mi . . . .	Gulām, gulammā, naphar . . . .
Aidhar, kisbān . . . .	Chāsbā . . . .	Kisān, gir*hath . . . .
Bāgāl . . . .	Dhāgar . . . .	Bherihar, gareri . . . .
Thākur . . . .	Bhag*wān . . . .	Isar . . . .
Dana . . . .	Bhūt . . . .	Saitān, bhūt, prēt . . . .
Sujji . . . .	Sūruj . . . .	Sūruj . . . .
Chāda . . . .	Chād . . . .	Chandar*mā, chād . . . .
Tārā . . . .	Tair-gan . . . .	Jōdhi, tarēgan . . . .
Āgun . . . .	Āig . . . .	Āgi . . . .
Pāni . . . .	Pāni . . . .	Pāni, paniyā . . . .
Ghar . . . .	Ghar . . . .	Ghar . . . .
Gharā . . . .	Ghōrā . . . .	Ghōrā, ghor*wā . . . .
Gāi . . . .	Gāi . . . .	Gāy, gāi . . . .
Kuttā . . . .	Kukur . . . .	Kūkur . . . .
Bilār, billi . . . .	Bilāi . . . .	Bilāi . . . .
Kūkri . . . .	Khukh*ri . . . .	Mur*gā . . . .
Hās . . . .	Korō . . . .	Batak . . . .
Gādhā . . . .	Gādhā . . . .	Gad*hā . . . .
Ūṭ . . . .	Uṭh . . . .	Ūṭ . . . .
Pakh . . . .	Charai . . . .	Chirai . . . .
Jā . . . .	Jāhīng, jāwā, jāu . . . .	Jā, jo . . . .
Khā . . . .	Khāhīng, khāwā, khāu . . . .	Khā, khō . . . .
Baisā . . . .	Basing, baisā, basu . . . .	Baisā, baithā . . . .



Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Mehar, ghar <sup>a</sup> nī . . .	Parānī, bas <sup>a</sup> hi . . .	Mēhar, meh <sup>a</sup> rārū . . .
Larikā, jātak . . .	Larikā . . .	Larikā, gadēla . . .
Bēṭa . . .	Bēṭwā . . .	Bēṭwā . . .
Bēṭi . . .	Larikani . . .	Biṭiyā, bhawāni . . .
Chēr, gulām . . .	Gulām, chākar . . .	Gulām . . .
Gir <sup>a</sup> hast . . .	Gir <sup>a</sup> hast . . .	Asāmi . . .
Bherihar, bherihār . . .	Gareriyā . . .	Garēr . . .
Rām, Bhag <sup>a</sup> wān, Daib, Par- mēsar.	Bhag <sup>a</sup> wān . . .	Īsar, Bhag <sup>a</sup> wān, Rām . . .
Bhūt, saitān . . .	Bhūt, prēt . . .	Bhūt, prē . . .
Sūraj narāyan . . .	Sūraj . . .	Suruj . . .
Chāḍ gosāi, chān gosāi . . .	Chandar <sup>a</sup> mā . . .	Chanar <sup>a</sup> mā . . .
Jōnhi, tarengan, tāṛā . . .	Jōnhi . . .	Tarai . . .
Āg . . .	Āg . . .	Āgi . . .
Pāni . . .	Pāni . . .	Pāni . . .
Ghar . . .	Ghar . . .	Ghar, bakh <sup>a</sup> ri . . .
Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
Gāy . . .	Gāy . . .	Gāy . . .
Kuttā, pillā . . .	Kūkur . . .	Kukur . . .
Bilāi . . .	Bilār . . .	Bilāri . . .
Mur <sup>a</sup> gā . . .	Mur <sup>a</sup> gā . . .	Mur <sup>a</sup> gā . . .
Battak . . .	Battak . . .	Battak . . .
Gad <sup>a</sup> hā . . .	Gad <sup>a</sup> hā . . .	Gad <sup>a</sup> hā . . .
Ūṭ . . .	Ūṭ . . .	Uṭ . . .
Chirai . . .	Chirai . . .	Chirai . . .
Jā . . .	Jā . . .	Jā . . .
Khā . . .	Khā . . .	Khā . . .
Baith . . .	Baith . . .	Baith . . .

Nagpurî (Rauchî).	Madhêsî (Champan).	Thârî (Champan).	English.
Janânâ ad*mi . . .	Kabîlâ, mēhar . . .	Jani . . . . .	53. Wife.
Chhauâ . . . . .	Larîkâ . . . . .	Chhok*nâ, chhok*ni . . .	54. Child.
Bêtâ . . . . .	Bêtâ . . . . .	Bêtâ, chhok*nâ . . . . .	55. Son.
Bêti . . . . .	Bêti . . . . .	Bêti, chhok*ni . . . . .	56. Daughter.
Dhâgar . . . . .	Gulâm, tah*lû . . . . .	Nafar . . . . .	57. Slave.
Kisân . . . . .	Gir*bast . . . . .	Gir*bast . . . . .	58. Cultivator.
Ahir . . . . .	Bhêphar . . . . .	Bhêri char*walîyâ . . . . .	59. Shepherd.
Bhag*wân . . . . .	Bhag*wân . . . . .	Bhag*wâr . . . . .	60. God.
Bhût . . . . .	Bhût . . . . .	Rakas . . . . .	61. Devil.
Beir . . . . .	Sûraj . . . . .	Beriyâ . . . . .	62. Sun.
Châd . . . . .	Chandarmâ . . . . .	Jônâ . . . . .	63. Moon.
Tarigan . . . . .	Jônhi . . . . .	Tar-gan . . . . .	64. Star.
Âig . . . . .	Âg . . . . .	Âgi . . . . .	65. Fire.
Pâni . . . . .	Pâni . . . . .	Pâni . . . . .	66. Water.
Ghar . . . . .	Ghar . . . . .	Ghar . . . . .	67. House.
Ghōrâ . . . . .	Ghōrâ . . . . .	Ghōrâ . . . . .	68. Horse.
Gây . . . . .	Gây . . . . .	Gâi . . . . .	69. Cow.
Kukur . . . . .	Kukur . . . . .	Kukur . . . . .	70. Dog.
Bilâr, bilâe . . . . .	Bilâi . . . . .	Bilâr . . . . .	71. Cat.
Mur*gâ . . . . .	Mur*gâ . . . . .	Chîg*nâ . . . . .	72. Cock.
Gērē . . . . .	Batak . . . . .	Hās . . . . .	73. Duck.
Gad*hâ . . . . .	Gad*hâ . . . . .	Gad*hâ . . . . .	74. Ass.
Ūth . . . . .	Ūt . . . . .	Ūt . . . . .	75. Camel.
Charai . . . . .	Chirai . . . . .	Chirai . . . . .	76. Bird.
Jā . . . . .	Jā . . . . .	Jās . . . . .	77. Go.
Khā . . . . .	Khā . . . . .	Khōē . . . . .	78. Eat.
Baith . . . . .	Baith . . . . .	Beis . . . . .	79. Sit.

English.	Maithilī (Darbhanga Brāhmaṇas).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
80. Come . . . .	Āb . . . .	Āū . . . .	Āō, āwō, ō, ā . . . .
81. Beat . . . .	Mār . . . .	Mārū . . . .	Mārō, mār, piṭō, piṭ . . . .
82. Stand . . . .	Ṭhārḥ hō . . . .	Ṭhārḥ hōū . . . .	Kharā rahō, kharā rah, ṭhārḥ rahō.
83. Die . . . .	Mar . . . .	Marū . . . .	Mar jāō ; mū jō . . . .
84. Give . . . .	Dē . . . .	Diū . . . .	Dēō, dō, dā . . . .
85. Run . . . .	Daur . . . .	Daurū . . . .	Daurō, daur . . . .
86. Up . . . .	Ūpar . . . .	Ūpar . . . .	Upar . . . .
87. Near . . . .	Nikaṭ ; samip ; lag . . . .	Lag . . . .	Najik ; nagich, niarē, bhiri . . . .
88. Down . . . .	Nīchā . . . .	Hēṭh . . . .	Nichē, tarē . . . .
89. Far . . . .	Dūrasth, dūr . . . .	Dūr . . . .	Dūr . . . .
90. Before . . . .	Pūrb . . . .	Āgū . . . .	Āgē, āgārī, āgu, sām'nē . . . .
91. Behind . . . .	Paśchāt . . . .	Pāchhū . . . .	Pichhē, pichhārī . . . .
92. Who . . . .	Kē . . . .	Je ( <i>relative</i> ), kē ( <i>interrogative</i> ).	Kaun, kē . . . .
93. What . . . .	Kī, kōn . . . .	Kī . . . .	Kā . . . .
94. Why . . . .	Kiaik . . . .	Kiai, kiaik . . . .	Kāhe ; kāhē-lā . . . .
95. And . . . .	Āor . . . .	Āro . . . .	Āūr, au . . . .
96. But . . . .	Parant <sup>u</sup> . . . .	Mahaj, mudā . . . .	Magar, par, lēkin . . . .
97. If . . . .	Jad <sup>i</sup> . . . .	Jyō . . . .	Agar . . . .
98. Yes . . . .	Hā . . . .	Hā . . . .	Hā, jī . . . .
99. No . . . .	Nah <sup>f</sup> . . . .	Naii . . . .	Nahī, nah, nā . . . .
100. Alas . . . .	Hā, oh . . . .	Hāy . . . .	Hāe . . . .
101. A father . . . .	Ēk pitā . . . .	Bāp . . . .	Bāp . . . .
102. Of a father . . . .	Kōnō pitā-k . . . .	Bāpak . . . .	Bāp-ke . . . .
103. To a father . . . .	Kōnō pitā-kē . . . .	Bāp-kai . . . .	Bāp-kē . . . .
104. From a father . . . .	Kōnō pitā-sā . . . .	Bāp-sē . . . .	Bāp-sē . . . .
105. Two fathers . . . .	Dū pitā . . . .	Dui bāp . . . .	Dū bāp . . . .
106. Fathers . . . .	Pitā lok <sup>*ni</sup> . . . .	Bāp sabh . . . .	Bāp-lōg . . . .

Koṣṭhāli (Manbhūm).	Pāsch-Parganiā (Ranchi).	Phojpuri (Shahād).
Āo . . . .	Āiṅg, āwā, āu . . . .	Āwā . . . .
Pitā . . . .	Marīng, mārā, mārū . . . .	Mārā; pitā . . . .
Dārao . . . .	Thāph hō hiṅg, thāph hawā; thāph hau.	Kharā bōkhā; ūthā . . . .
Mar . . . .	Marīng . . . .	Muā, mū jā, marā . . . .
Dihā . . . .	Dehiṅg, dēwā . . . .	Dā . . . .
Daur . . . .	Kūdiṅg, kūd . . . .	Daurā . . . .
Ūchā . . . .	Ūpar . . . .	Ūpar . . . .
Pās . . . .	Pās . . . .	Niarē, nagichē, lagē . . . .
Nāma . . . .	Hēth . . . .	Nichē . . . .
Dhur . . . .	Dhūr . . . .	Dūr . . . .
Āgē . . . .	Āgū . . . .	Pahilē, sām'nē, sōjhē . . . .
Pāchhē . . . .	Pēchhū . . . .	Pichhē, pāchhē . . . .
Kē . . . .	Kē . . . .	Kē, kō, kawan . . . .
Ki . . . .	Kā . . . .	Kā . . . .
Kis-kē . . . .	Kātēhē . . . .	Kāhē . . . .
Ār . . . .	Āur, ār . . . .	Āūr, awar . . . .
Kintu . . . .	Magar . . . .	Baki . . . .
Jadi . . . .	Jadi . . . .	Jō . . . .
Hā . . . .	Hō . . . .	Hā . . . .
Nai . . . .	Nēhī . . . .	Nē, nāhī . . . .
Hāy . . . .	Hāy hāy . . . .	Hā, hāy . . . .
Bāp . . . .	Ēk bābā . . . .	Bāp . . . .
Bāp-kar . . . .	Ēk bāp-kēr . . . .	Bāp-ke . . . .
Bāp-kē . . . .	Ēk bāp-kēr thim . . . .	Bāp-kē . . . .
Bāp-kar-pās-tē . . . .	Ēk bāp-lēk . . . .	Bāp-sē . . . .
Du-tā bāp . . . .	Dū bābā . . . .	Dū-gō bāp . . . .
Bāp-gulā . . . .	Bāp-man . . . .	Bāpan, bāp-sab . . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ā . . . . .	Ā . . . . .	Ā . . . . .
Mār . . . . .	Mār, piṭ . . . . .	Mār . . . . .
Kharā hō . . . . .	Thāṛh rah . . . . .	Thāṛh hoi jā . . . . .
Mar . . . . .	Muā . . . . .	Mui jā . . . . .
Dē . . . . .	Dē . . . . .	Dē . . . . .
Daur . . . . .	Daur . . . . .	Daur . . . . .
Ūpar . . . . .	Ūpar . . . . .	Ūpar . . . . .
Nig <sup>a</sup> chā, niarā . . . . .	Nagich . . . . .	Niarē, nagichē . . . . .
Nichē . . . . .	Nichē . . . . .	Nichē, hōthē, khālē . . . . .
Lam <sup>a</sup> har . . . . .	Lām . . . . .	Dūri, lamē . . . . .
Ag <sup>a</sup> tē . . . . .	Āgē . . . . .	Āgē, sām <sup>a</sup> nē . . . . .
Pāchhē . . . . .	Pāchhō . . . . .	Pāchhē . . . . .
Kē . . . . .	Kē . . . . .	Kē, kaun . . . . .
Kā . . . . .	Kāw . . . . .	Kā . . . . .
Kāhē . . . . .	Kāhē . . . . .	Kāhē . . . . .
Āur . . . . .	Awar . . . . .	Awar . . . . .
Bā . . . . .	Lēkin . . . . .	Hal, mūdā . . . . .
Jō . . . . .	Jō . . . . .	Jau . . . . .
Hā . . . . .	Achchhā . . . . .	Hā-tau . . . . .
Nā . . . . .	Nahi . . . . .	Nāhī . . . . .
Āh . . . . .	Pachh <sup>a</sup> tawā . . . . .	Hāy, galān . . . . .
Ēk bāp, bap <sup>a</sup> si . . . . .	Bāp . . . . .	Kaunō kakā . . . . .
Ēk bāp-ke . . . . .	Bāp-kāi . . . . .	Kaunō kakā-kāi . . . . .
Ēk bāp-kē . . . . .	Bāp-kē lagē . . . . .	Kaunō kakā-kē . . . . .
Ēk bāp-sē . . . . .	Bāp-se . . . . .	Kaunō kakā-sē . . . . .
Dū bāp . . . . .	Dui bāp . . . . .	Dui kakā . . . . .
Bāpan . . . . .	Bāp lōg . . . . .	Kaiu kakā . . . . .

Nagpurî (Ranchi).	Madhêsî (Champaran).	Thârû (Champaran).	English.
Ā . . . . .	Āī . . . . .	Āū . . . . .	80. Come.
Mār . . . . .	Mār . . . . .	Mār . . . . .	81. Beat.
Thārū hō . . . . .	Kharā hō . . . . .	Thadhiyō . . . . .	82. Stand.
Mor . . . . .	Mar-jā . . . . .	Mar . . . . .	83. Die.
Dēw . . . . .	Dō . . . . .	Dēn . . . . .	84. Give.
Daur, kūd . . . . .	Daur . . . . .	Dagar . . . . .	85. Run.
Up'rē . . . . .	Ūpar . . . . .	Ūpar . . . . .	86. Up.
Najik . . . . .	Nagich . . . . .	Eṭa-hū . . . . .	87. Near.
Nichē, tarē . . . . .	Nichē . . . . .	Heth . . . . .	88. Down.
Dūr . . . . .	Dūr . . . . .	Tanāw . . . . .	89. Far.
Āgū . . . . .	Sōjhē . . . . .	Sōjhi . . . . .	90. Before.
Pichhū . . . . .	Pāchhē . . . . .	Pachhā . . . . .	91. Behind.
Kē . . . . .	Kē . . . . .	Kawan . . . . .	92. Who.
Kā . . . . .	Kā . . . . .	Kathi . . . . .	93. What.
Kāhē . . . . .	Kāhē . . . . .	Kihā . . . . .	94. Why.
Āūr . . . . .	Āur . . . . .	Ākō . . . . .	95. And.
Magar . . . . .	Bāki, lēkin . . . . .	Bāki . . . . .	96. But.
Holē ( <i>enclitic after verb</i> ) . . . . .	Jō, agar . . . . .	Jō . . . . .	97. If.
Hōi . . . . .	Hō, hū, hā . . . . .	Hā . . . . .	98. Yes.
Nāi . . . . .	Nā, nāhi . . . . .	Nāhī . . . . .	99. No.
Hāc, hāy . . . . .	Āh . . . . .	Oh . . . . .	100. Alas.
Bāp . . . . .	Ēk bāp . . . . .	Ēk bāp . . . . .	101. A father.
Bāp-kēr . . . . .	Ēk bāp-ke . . . . .	Bābā-ko . . . . .	102. Of a father.
Bāp-kē . . . . .	Ēk bāp-kā . . . . .	Bābā-kē . . . . .	103. To a father.
Bāp-sē . . . . .	Ēk bāp-sē . . . . .	Bābā-ōri . . . . .	104. From a father.
Dui bāp . . . . .	Dū bāp . . . . .	Dugudā bāp . . . . .	105. Two fathers.
Bāp-man . . . . .	Bāp . . . . .	Bābā sab . . . . .	106. Fathers.

English.	Maithili (Darbhanga Brāhmaṇ-).	Chhikā-chhiki (Bhagulpur).	Magahi (Gaya).
107. Of fathers . . .	Pitā lok <sup>a</sup> ni-k . . .	Bāp sabhak . . .	Bāp lōg-ke . . .
108. To fathers . . .	Pitā lok <sup>a</sup> ni-kē . . .	Bāp sabh-kai . . .	Bāp lōg-kē . . .
109. From fathers . . .	Pitā lok <sup>a</sup> ni-sā . . .	Bāp sabh-sē . . .	Bāp lōg-sē . . .
110. A daughter . . .	Ēk kanyā, kōṇō kanyā . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Kōṇō kanyā-k . . .	Bēṭik . . .	Bēṭi-ke . . .
112. To a daughter . . .	Kōṇō kanyā-kē . . .	Bēṭi-kai . . .	Bēṭi-kē . . .
113. From a daughter . . .	Kōṇō kanyā-sā . . .	Bēṭi-sē . . .	Bēṭi-sē . . .
114. Two daughters . . .	Dū kanyā . . .	Dui bēṭi . . .	Dū bēṭi, dū bēṭin . . .
115. Daughters . . .	Kanyā lok <sup>a</sup> ni . . .	Bēṭi sabh . . .	Bēṭin, bēṭin sab . . .
116. Of daughters . . .	Kanyā-lok <sup>a</sup> ni-k . . .	Bēṭi sabhak . . .	Bēṭin-ke . . .
117. To daughters . . .	Kanyā lok <sup>a</sup> ni-kē . . .	Bēṭi sabh-kai . . .	Bēṭin-kē . . .
118. From daughters . . .	Kanyā lok <sup>a</sup> ni-sā . . .	Bēṭi sabh-sē . . .	Bēṭin-sē . . .
119. A good man . . .	Ēk nik byakti . . .	Nik lōg . . .	Nēk ad <sup>a</sup> mi . . .
120. Of a good man . . .	Ēk nik byakti-k . . .	Nik lōgak . . .	Nēk ad <sup>a</sup> mi-ke . . .
121. To a good man . . .	Ēk nik byakti-kē . . .	Nik lōg-kai . . .	Nēk ad <sup>a</sup> mi-kē . . .
122. From a good man . . .	Ēk nik byakti-sā . . .	Nik lōg-sē . . .	Nēk ad <sup>a</sup> mi-sē . . .
123. Two good men . . .	Dū nik byakti lok <sup>a</sup> ni . . .	Dui nik lōg . . .	Dū nēk ad <sup>a</sup> mi, dū achhā ad <sup>a</sup> mi . . .
124. Good men . . .	Nik byakti lok <sup>a</sup> ni . . .	Nik lōg sabh . . .	Āchhā lōg . . .
125. Of good men . . .	Nik byakti lok <sup>a</sup> ni-k . . .	Nik lōg sabhak . . .	Āchhā lōg-ke . . .
126. To good men . . .	Nik byakti lok <sup>a</sup> ni-kē . . .	Nik lōg sabh-kai . . .	Āchhā lōg-kē . . .
127. From good men . . .	Nik byakti lok <sup>a</sup> ni-sā . . .	Nik lōg sabh-sē . . .	Āchhā lōg-sē . . .
128. A good woman . . .	Ēk nik stri . . .	Nik maugi . . .	Nēk meh <sup>a</sup> rārū . . .
129. A bad boy . . .	Ēk adh <sup>a</sup> lāh nēnā . . .	Adh <sup>a</sup> lāh nēnā . . .	Kharāb lap <sup>a</sup> kā . . .
130. Good woman . . .	Nik stri sabh . . .	Nik maugi sabh . . .	Nēk meh <sup>a</sup> rārūn . . .
131. A bad girl . . .	Kōṇō adh <sup>a</sup> lāh kanyā . . .	Adh <sup>a</sup> lāh chauṛi . . .	Kharāb lap <sup>a</sup> ki . . .
132. Good . . .	Uttam . . .	Nik . . .	Āchhā, niman, nēk, bēs, aṭhar, bbalā, baṛhiā . . .
133. Better . . .	Ati uttam . . .	Bahut nik . . .	Āūr āchhā, beh <sup>a</sup> tar, baṛhiā . . .

Kurmālī (Manbhum).	Pāch Parganā (Ranchi).	Rhojpurī (Shahabad).
Bāp-gulār . . .	Bāp man-kēr . . .	Bāpan-ke . . .
Bāp-gulā-kē . . .	Bāp-man-kēr-pās . . .	Bāpan-kē . . .
Bāp-gulā-kar-pās-tē . . .	Bāp-man-lēk . . .	Bāpan-sē . . .
Biṭi-chhā . . .	Ēk bēṭi . . .	Bēṭi . . .
Biṭi-chhā-kar . . .	Ēk bēṭi-kēr . . .	Bēṭi-ke . . .
Biṭi-chhā-kē . . .	Ēk bēṭi-kēr-pās . . .	Bēṭi-kē . . .
Biṭi-chhā-kar-pās-tē . . .	Ēk bēṭi-lēk . . .	Bēṭi-sē . . .
Du-ṭā biṭi-chhā . . .	Dū bēṭi . . .	Dū-gō bēṭin . . .
Biṭi-chhā-gulā . . .	Bēṭi-gulā . . .	Bēṭin . . .
Biṭi-chhā-gulār . . .	Bēṭi-gulā-kēr . . .	Bēṭin-ke . . .
Biṭi-chhā-gulā-kē . . .	Bēṭi-gulā-kēr-ṭhinē . . .	Bēṭin-kē . . .
Biṭi-chhā-gulā-kar-pās-tē . . .	Bēṭi-gulā lēk . . .	Bēṭin-sē . . .
Bhālā lak . . .	Ēk bēs ad*mi . . .	Niman ad*mi . . .
Bhālā lakar . . .	Ēk bēs ad*mi-kēr . . .	Niman ad*mi-ke . . .
Bhālā lak-kē . . .	Ēk bēs ad*mi-kēr-ṭhinē . . .	Niman ad*mi-kē . . .
Bhālā lakar-pās-tē . . .	Ēk bēs ad*mi-lēk . . .	Niman ad*mi-sē . . .
Du-ṭā bhālā lak . . .	Dū bēs ad*mi . . .	Dū-gō niman ad*mi . . .
Bhālā lak-gulā . . .	Bēs ad*mi-man . . .	Niman ad*mi . . .
Bhālā lak-sab-kar . . .	Bēs ad*mi-man-kēr . . .	Niman ad*min-ke . . .
Bhālā lak-sab-kē . . .	Bēs ad*mi-man-kēr-ṭhinē . . .	Niman ad*miyan-kē . . .
Bhālā lak-sab-kar-pās-tē . . .	Bēs ad*mi-man-lēk . . .	Niman ad*miyan-sē . . .
Bhālā mēyā-lak . . .	Ēk bēs meh*rārū . . .	Niman meh*rārū . . .
Khārāb chhōr . . .	Ēk khārāp chhuwā . . .	Bāur larikā . . .
Bhālā mēyā-lak-sab . . .	Bēs meh*rārū-man . . .	Niman meh*rārū . . .
Bad chhōri . . .	Ēk khārāp bēṭi-chhuwā . . .	Bāur lariki . . .
Bhālā . . .	Bēs . . .	Niman . . .
Ō-kar-tē bhālā . . .	Lēk bēs ( <i>than good</i> ) . . .	Bahut niman . . .



Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Bāpan-ke . . .	Bāp lōgan-kāi . . .	Kain kakā-kāi . . .
Bāpan-kē . . .	Bāp lōgan-kē lagē . . .	Kain kakā-kē . . .
Bāpan-sē . . .	Bāp lōgan-sē . . .	Kain kakā-sē . . .
Ēk bēṭi . . .	Larikani . . .	Ēk biṭiyā . . .
Ēk bēṭi-ke . . .	Larikani-kāi . . .	Ēk biṭiyā kāi . . .
Ēk bēṭi-kē . . .	Larikani-kē lagē . . .	Ēk biṭiyā-kē . . .
Ēk bēṭi-sē . . .	Larikani-sē . . .	Ēk biṭiyā-sē . . .
Dū bēṭi . . .	Dui lariki . . .	Dui biṭiyā . . .
Bēṭin . . .	Lariki . . .	Kain biṭiyā . . .
Bēṭin-ke . . .	Larikanin-kāi . . .	Biṭiyan kāi . . .
Bēṭin-kē . . .	Larikanin-kē lagē . . .	Biṭiyan-kē . . .
Bēṭin-sē . . .	Larikanin-sē . . .	Biṭiyan-sē . . .
Ēk niman ad <sup>a</sup> mi . . .	Ēk nik manai . . .	Ēk nik ad <sup>a</sup> mī . . .
Ēk niman ad <sup>a</sup> mi-ke . . .	Nik manai-kāi . . .	Ēk bhalē ad <sup>a</sup> mi-kāi . . .
Ēk niman ad <sup>a</sup> mi-kē . . .	Nik manai-kē lagē . . .	Ēk bhalē ad <sup>a</sup> mi-kē . . .
Ēk niman ad <sup>a</sup> mi-sē . . .	Nik manai-sē . . .	Kēhū bhal ad <sup>a</sup> mi-sē . . .
Dū niman ad <sup>a</sup> mi . . .	Dui nik manai . . .	Dui bhal ad <sup>a</sup> mi . . .
Niman ad <sup>a</sup> min . . .	Nik manai . . .	Bhal man <sup>a</sup> sē . . .
Niman ad <sup>a</sup> min-ke . . .	Nik manai-kāi . . .	Bhal man <sup>a</sup> sē-kāi . . .
Niman ad <sup>a</sup> min-kē . . .	Nik manai-kē lagē . . .	Bhal man <sup>a</sup> sen-kē . . .
Niman ad <sup>a</sup> min-sē . . .	Nik manai-sē . . .	Nik ad <sup>a</sup> min-sē . . .
Ēk niman meh <sup>a</sup> rārū . . .	Ēk nik meh <sup>a</sup> rārū . . .	Ēk nik meh <sup>a</sup> rārū . . .
Ēk kharāb larikā . . .	Ēk kharāb larikā . . .	Ēk nikām larikā . . .
Achchhi meh <sup>a</sup> rārūn . . .	Nik meh <sup>a</sup> rārū . . .	Niki meh <sup>a</sup> rārū . . .
Ēk kharāb lar <sup>a</sup> kā . . .	Ēk kharāb lariki . . .	Ēk nikām biṭiyā . . .
Niman . . .	Nik . . .	Nik, nagad . . .
Barā niman . . .	Bahut nik . . .	Bahut nik . . .

Nagpuri (Ranchi).	Madhēsi (Champan).	Thārū (Champan).	English.
Bāp-man-kēr . . .	Bāpan-ke . . .	Bābā-ke . . .	107. Of fathers.
Bāp-man-kē . . .	Bāpan-kā . . .	Bābā-sab-kē . . .	108. To fathers.
Bāp-man-sē . . .	Bāpan-sē . . .	Bābū sabhō-han-sē . . .	109. From fathers.
Bēṭi . . .	Egō bēṭi . . .	Ēk chhok*ni . . .	110. A daughter.
Bēṭi-kēr . . .	Egō bēṭi-ke . . .	Ēk chhok*ni-ke . . .	111. Of a daughter.
Bēṭi-kē . . .	Egō bēṭi-kā . . .	Ēk chhok*ni-kē . . .	112. To a daughter.
Bēṭi-sē . . .	Egō bēṭi-sē . . .	Ēk chhok*ni-sē . . .	113. From a daughter.
Dui bēṭi-man . . .	Dū bēṭi . . .	Dugudā chhok*ni . . .	114. Two daughters.
Bēṭi-man . . .	Bēṭi sabh . . .	Chhok*ni sabh . . .	115. Daughters.
Bēṭi-man-kēr . . .	Bēṭi-ke, beṭian-ke . . .	Chhok*ni sabh-ke . . .	116. Of daughters.
Bēṭi-man-kē . . .	Bēṭi-kā, beṭian-kā . . .	Chhok*ni sabh-kē . . .	117. To daughters.
Bēṭi-man-sē . . .	Beṭian-sē . . .	Chhok*ni sabh-sē . . .	118. From daughters.
Bēs ad*mi . . .	Egō niman ad*mi . . .	Bhalā manisē . . .	119. A good man.
Bēs ad*mi-kēr . . .	Egō niman ad*mi-ke . . .	Bhalā manisē-ke . . .	120. Of a good man.
Bēs ad*mi-kē . . .	Egō niman ad*mi-kā . . .	Bhalā manisē-kē . . .	121. To a good man.
Bēs ad*mi-sē . . .	Egō niman ad*mi-sē . . .	Bhalā manisē-sē . . .	122. From a good man.
Dui bēs ad*mi-man . . .	Dugō niman ad*mi . . .	Dū jan chik*han manisē . . .	123. Two good men.
Bēs ad*mi-man . . .	Niman ad*mi . . .	Chik*han manisē . . .	124. Good men.
Bēs ad*mi-man-kēr . . .	Niman ad*mi-ke . . .	Chik*han manisē-ke . . .	125. Of good men.
Bēs ad*mi-man-kē . . .	Niman ad*mi-kā . . .	Chik*han manisē-kē . . .	126. To good men.
Bēs ad*mi-man-sē . . .	Niman ad*mi-sē . . .	Chik*han manisē-sab-sē . . .	127. From good men.
Bēs jani . . .	Egō niman meh*rarū . . .	Ēk lagad jani . . .	128. A good woman.
Kharāp chhok*ra, kharāp chōṛā.	Egō lāṇhēr lapikā . . .	Lab*rahā chhok*nā . . .	129. A bad boy.
Bēs jani . . .	Niman meh*rarū . . .	Lagad jani sab . . .	130. Good women.
Kharāp chhōṛi . . .	Egō bāur lap*ki . . .	Lab*ri chhok*ni . . .	131. A bad girl.
Bēs . . .	Niman . . .	Lagad . . .	132. Good.
U-kar-sē bēs (than that good).	Bhalā . . .	Khub chik*han . . .	133. Better.

English.	Maithilī (Darbhanga Brāhmaṇe).	Chhikā-chhikī (Bhagalpur).	Magahī (Gaya).
134. Best . . .	Atyant uttam; uttamōttam.	Sabh-sē nik . . .	Sab-sē āchhā, sab-sē bēs .
135. High . . .	Uchch . . .	Ūch . . .	Uchā, ūch . . .
136. Higher . . .	Uchch-tar . . .	Bahut ūch . . .	Āūr ūchā . . .
137. Highest . . .	Atyant uchch . . .	Sabh-sē ūch . . .	Sab-sē ūchā . . .
138. A horse . . .	Kōnō ghōrā . . .	Ghōrā . . .	Ghōrā . . .
139. A mare . . .	Kōnō ghōrī . . .	Ghōrī . . .	Ghōrī . . .
140. Horses . . .	Ghōrā sabh . . .	Ghōrā sabh . . .	Ghōrā sab, ghōran . . .
141. Mares . . .	Ghōrī sabh . . .	Ghōrī sabh . . .	Ghōrī sab, ghōrin . . .
142. A bull . . .	Ēk sārḥ, kōnō sārḥ . . .	Sārḥ . . .	Sārḥ . . .
143. A cow . . .	Ēk gāy, kōnō gāy . . .	Gāy . . .	Gāy, gāiā, gāū . . .
144. Bulls . . .	Sārḥ sabh . . .	Sārḥ sabh . . .	Sārḥ sab, sārḥ*wan . . .
145. Cows . . .	Gāy sabh . . .	Gāy sabh . . .	Gāy sab, gaian . . .
146. A dog . . .	Ēk kukur . . .	Kukur . . .	Kuttā, kukur . . .
147. A bitch . . .	Ēk kuttī . . .	Pillī . . .	Kutti, kutiā . . .
148. Dogs . . .	Kukur sabh . . .	Kukur sabh . . .	Kuttā sab, kut*wan . . .
149. Bitches . . .	Kutti sabh . . .	Pillī sabh . . .	Kutti sab, kutian . . .
150. A he goat . . .	Ēk khassī . . .	Bōtu . . .	Khasī . . .
151. A female goat . . .	Ēk bak*ri . . .	Bak*ri . . .	Bak*ri . . .
152. Goats . . .	Khassī sabh; bak*ri sabh . . .	Bak*ri sabh . . .	Khasī sab, bak*ri sab; khasian, bakarian.
153. A male deer . . .	Ēk harin . . .	Harinā . . .	Harin, har*nā, mirig . . .
154. A female deer . . .	Ēk harini . . .	Harini . . .	Harini, mirgī . . .
155. Deer . . .	Harin sabh . . .	Harin . . .	Harin sab . . .
156. I am . . .	Ham thikāhū . . .	Hamē chhikaū . . .	Ham hī . . .
157. Thou art . . .	Tō thikē . . .	Tō chhikaī . . .	Tū haī, tū bahī . . .
158. He is . . .	Ō thik . . .	Ū chhikai, chhai, achh . . .	Ū haī, ū bathī (or bathū) ū haū.
159. We are . . .	Ham*rā lok*ni thikāhū . . .	Ham*rā sabh chhikaū . . .	Ham*nī hī . . .
160. You are . . .	Ahā thikāhū . . .	Tōra sabh chhikā . . .	Tō hā; ap*ne hī . . .

Kuṛmālī (Manbbum).	Pēch Parganiā (Ranchi).	Bhojpurī (Shahabad).
Sab-tē bhālā . . .	Besēi bēs . . .	Sab-sē niman . . .
Ūchā . . .	Ūch . . .	Ūch . . .
Ō-kar-tē ūchā . . .	Ūch-lē ūch . . .	Babut ūch . . .
Sab-tē-ūchā . . .	Sab-lē ūch . . .	Sab-sē ūch . . .
Gharā . . .	Ēk ghōrā . . .	Ghōrā . . .
Ghōrī . . .	Ēk ghōrī . . .	Ghōrī . . .
Gharā-gulā . . .	Ghōrā-gulā . . .	Ghōran . . .
Ghōrī-gulā . . .	Ghōrī-gulā . . .	Ghōrin . . .
Sār . . .	Ēk sār, ēk āriyā . . .	Sār . . .
Gāi . . .	Ēk gāi . . .	Gāi . . .
Sār-gulā . . .	Āriyā-gulā . . .	Sār-sab . . .
Gāi-gulā . . .	Gāi-gulā . . .	Gāin . . .
Kuttā . . .	Ēk kukur . . .	Kūkur . . .
Kutti . . .	Ēk kuti . . .	Kutti . . .
Kuttā-gulā . . .	Kukur-gulā . . .	Kūkur-sab . . .
Kutti-gulā . . .	Kuti-gulā . . .	Kutti-sab . . .
Pāṭhā . . .	Ēk bok*trā . . .	Khasi . . .
Pāṭhi . . .	Ēk dhāir chhāgair, ēk pāṭhiyā.	Chhēr . . .
Pāṭhā-gulā . . .	Chhāgair-gulā . . .	Chhēr-sab . . .
Harin . . .	Ēk sārḥā harin, ēk jhāk harin.	Harin . . .
Madwan harin . . .	Ēk dhāir harin . . .	Har*ni . . .
Harin-gulā . . .	Harin-gulā . . .	Harin-sab . . .
Hāmi rahi . . .	Maĩ hekō . . .	Ham hāĩ, ham bānĩ
Tũ hua or rahā . . .	Taĩ hekis . . .	Tū hāwā, tē bārē . . .
Ūo huē or rahē . . .	Ū hekō . . .	Ū bā . . .
Hāmnī rahi . . .	Hām*rē hokl . . .	Ham*ni-kā bānĩ . . .
Tohnī rahā . . .	Toh*rē hekā . . .	Toh*ni-kā bārā . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jauunpur).
Khūb niman . . .	Sab-sē nik . . .	Bahutai nik . . .
Ūch . . .	Ūch . . .	Ūch . . .
Bahut ūch . . .	Bahut ūch . . .	Bahut ūch . . .
Khūb ūch . . .	Sab-sē ūch . . .	Bahutai ūch . . .
Ēk ghōṛā . . .	Ēk ghōṛā . . .	Ēk ghōṛā . . .
Ēk ghōṛi . . .	Ēk ghōṛi . . .	Ēk ghōṛi . . .
Ghōṛan . . .	Ghōṛē . . .	Dhēr ghōṛā . . .
Ghōṛin . . .	Bahut ghōṛi . . .	Ghōṛin . . .
Ēk sārḥ . . .	Ēk sār . . .	Ēk barad . . .
Ēk gāy . . .	Ēk gāy . . .	Ēk gāy . . .
Sārhan . . .	Kai sār . . .	Dhēr barādā . . .
Gāin . . .	Kai gāy . . .	Gaiyan . . .
Ēk kuttā, ēk pillā . . .	Ēk kuttā . . .	Ēk kukur . . .
Ēk kutti, ēk pilli . . .	Ēk kutti . . .	Ēk kukuri . . .
Kuttan, pillan . . .	Bahut kuttā . . .	Kukuran . . .
Kuttin, pillin . . .	Kutti . . .	Kukurin . . .
Ēk khassī . . .	Khassī . . .	Ēk khāsi . . .
Ēk bak*ri . . .	Chhag*ri . . .	Ēk chhēri . . .
Chhēran . . .	Kai chhag*ri . . .	Bahutai chhēri . . .
Ēk har*nā . . .	Har*nā . . .	Ēk harinā . . .
Ēk har*ni . . .	Har*ni . . .	Ēk harini . . .
Harin . . .	Kai har*nā . . .	Bahutai harinā . . .
Ham hāi . . .	Maĩ hō . . .	Ham hāi, ham bāṭi . . .
Tē hāwas . . .	Tū hō . . .	Tū hanā . . .
Ū hāwas . . .	Ū hai . . .	Ū han . . .
Ham*ni hāi . . .	Ham*rē bāṭi . . .	Ham hāi . . .
Tū hāwā . . .	Tū hō . . .	Tū hayē . . .

Nagpuriā (Ranchi).	Madhēsi (Champaran).	Tāri (Champaran).	English.
Sob-sē bēs . . .	Baphiā . . .	Khūb jōr chik*han . .	134. Best.
Ūch . . .	Ūch . . .	Dhēg . . .	135. High.
Ū-kar-sē ūch . . .	Bahut ūch . . .	Barā dhēg . . .	136. Higher.
Sob-sē ūch . . .	Sabh-sē ūch . . .	Barā jabadh dhēg . .	137. Highest.
Ghōrā . . .	Egō ghōrā . . .	Ghōrā . . .	138. A horse.
Ghōrī . . .	Egō ghōrī . . .	Ghōrī . . .	139. A mare.
Ghōrā-man . . .	Ghōrā-sabh . . .	Pog*rāhī ghōrā . .	140. Horses.
Ghōrī-man . . .	Ghōrī sabh . . .	Pog*rāhī ghōrī . .	141. Mares.
Sāph . . .	Egō sāph . . .	Dhakūr . . .	142. A bull.
Gāy . . .	Egō gāy . . .	Gāi . . .	143. A cow.
Sāph-man . . .	Bail sabh . . .	Baradh . . .	144. Bulls.
Gāy-man, garu-man (com. gen.)	Gāy sabh . . .	Pog*rāhī gāy . .	145. Cows.
Kukur . . .	Egō kukur . . .	Kukur . . .	146. A dog.
Kuṭī kukur . . .	Egō kuṭī . . .	Pillī . . .	147. A bitch.
Kukur-man . . .	Kuṭ*wan . . .	Pog*rāhī kukur . .	148. Dogs.
Kuṭī kukur-man or kuṭī- man.	Kutian . . .	Pog*rāhī pillī . .	149. Bitches.
Bak*rī, also khasī and chhag*rī.	Egō khasī . . .	Khasī . . .	150. A he goat.
Bak*rī . . .	Egō bak*rī . . .	Chhēr . . .	151. A female goat.
Chhag*rī-man . . .	Bakū sabh . . .	Pog*rāhī chhēr . .	152. Goats.
Harin . . .	Egō har*nā . . .	Harin . . .	153. A male deer.
Harinī . . .	Egō har*nī . . .	Har*nī . . .	154. A female deer.
Harin-man . . .	Harin sabh . . .	Har*nā har*nī . .	155. Deer.
Mōē hekō or ahō . . .	Ham bānī . . .	Moi bar*hi . . .	156. I am.
Toē heki or ahis . . .	Tū bārā . . .	Toē bārē . . .	157. Thou art.
Ū hekē or ahē . . .	Ū bāran . . .	Ū bariyā . . .	158. He is.
Ham*rē-man heki, ahi, or hai.	Ham*nī hai . . .	Ham*rā bārī . . .	159. We are.
Toh*rē-man hekā, ahā, or hā.	Rauā-sabhan bānī . .	Tū bārē . . .	160. You are.

English.	Maithili (Darbhanga Brāhmanas).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
161. They are . . .	Ô lok*ni thikāh . . .	Ū sabh chhikath, chhikainh	Ū sab hathin, ū sab hathun
162. I was . . .	Ham chhalāh <sup>ū</sup> , ham rahi . . .	Hamē chhalā . . .	Ham hali . . .
163. Thou wast . . .	Tō chhalē . . .	Tō chhalai . . .	Tū halē or halē . . .
164. He was . . .	Ô chhal, ô rahai . . .	Ū chhala . . .	Ū halai . . .
165. We were . . .	Ham*rā sabah <sup>i</sup> rahi . . .	Ham*rā sabh chhaliai . . .	Ham*ni hali . . .
166. You were . . .	Ahā rahi . . .	Tōrā sabh chhalā . . .	Tō halā, toh*ni halā, ap*ne hali.
167. They were . . .	Ô lok*ni rahath <sup>i</sup> . . .	Ū sabh chhalāt . . .	Ū sab hal*thi, hal*thin . . .
168. Be . . .	Hōah . . .	Hō . . .	Hō, hōe, hōwe . . .
169. To be . . .	Hōeb . . .	Haib . . .	Hōeb . . .
170. Being . . .	Hōit . . .	Hōta . . .	Hōait, hōt . . .
171. Having been . . .	Hōi-kay-kā . . .	Bhai-ke . . .	Hō, hō-ke . . .
172. I may be . . .	Ham hōi . . .	Hamē hōai . . .	Ham hōi . . .
173. I shall be . . .	Ham hōeb . . .	Hamē haib . . .	Ham hōeb . . .
174. I should be . . .	Ham*rā hōmak chāhi . . .	Ham*rā hōla chāhi . . .	Ham*rā hōwe-kē chāhi . . .
175. Beat . . .	Mārah . . .	Mārū . . .	Pitō, pit . . .
176. To beat . . .	Mārab . . .	Mārab . . .	Pitab . . .
177. Beating . . .	Mārait . . .	Mār*ta . . .	Pitait . . .
178. Having beaten . . .	Māri-kay-kā . . .	Māri-ke, māir-ke . . .	Pit-ke, pit-kar-ke . . .
179. I beat . . .	Ham mārai-chhi . . .	Hamē māraichhi . . .	Ham pita-hi . . .
180. Thou beatest . . .	Tō mārai-chhē . . .	Tō māraichhai . . .	Tū pita-hē or pita-hā . . .
181. He beats . . .	Ô mārai achhi . . .	Ū māraichhai . . .	Ū pita-hai . . .
182. We beat . . .	Ham*rā sabah <sup>i</sup> mārai-chhi . . .	Ham*rā sabh māraichhi . . .	Ham*ni pita-hi . . .
183. You beat . . .	Ahā mārai-chhi . . .	Tōrā sabh māraichhā . . .	Tō pita-hā; toh*ni pita-hi . . .
184. They beat . . .	Ô lok*ni mārai-chhathinh <sup>i</sup> . . .	Ū sabh māraichhainh . . .	Un*khani pita-hathi or pita-hathin.
185. I beat (Past Tense) . . .	Ham māral . . .	Hamē mār*lā . . .	Ham pit*li . . .
186. Thou beatest (Past Tense). . .	Tō mār*lē . . .	Tō mār*lai . . .	Tū pit*le . . .
187. He beat (Past Tense) . . .	Ô mār*lak . . .	Ū mār*lak . . .	Ū pit*lak . . .

Kurṃālī (Manbhum).	Pāch Pargariā (Ranchi).	Bhojpuri (Shahabad).
Ūo-sab rahat . . .	Ū-man hekai . . .	Ok <sup>nī</sup> -kā bāran . . .
Hāmi rah-haliō . . .	Maī rahō . . .	Ham rah <sup>li</sup> . . .
Tū rah-hali . . .	Tai rahis . . .	Tū rah <sup>lā</sup> . . .
Ūo rah-halēik . . .	Ū rahē . . .	Ū rah <sup>lā</sup> . . .
Hāmnī rah-haliō . . .	Hām <sup>rē</sup> rahi . . .	Ham <sup>nī</sup> -kā rah <sup>li</sup> . . .
Tohni rah-halē . . .	Toh <sup>rē</sup> rahā . . .	Toh <sup>nī</sup> -kā rah <sup>lā</sup> -sā . . .
Ūo-sab rah-halēik . . .	Ū-man rahaī . . .	Ok <sup>nī</sup> -kā rah <sup>lan</sup> -sā . . .
Huo . . .	Hōu . . .	Hōkhā . . .
Huot . . .	Hai-kai . . .	Hōkhal . . .
Hayal . . .	Hōt . . .	Hōkhat . . .
Raha hayal . . .	Hai-kair-kan . . .	Hō-kar-ke, hōkh-ke, hō-ke . . .
Hāmi huē pari . . .	Maī hai pārō . . .	Ham hōkhī, ham hoi . . .
Hāmi huab . . .	Maī hamū . . .	Ham hōib, ham hōkhab . . .
Hāmi hue-kē cbāhi . . .	Maī hatō . . .	Ham <sup>rā</sup> hōkhe-kē chāhi . . .
Piṭā . . .	Māru . . .	Mār . . .
Piṭa khātir . . .	Māre-kai . . .	Māral . . .
Piṭuni . . .	Mārat . . .	Mārat . . .
Piṭlā sē . . .	Māir-kair-kan . . .	Mār-ke . . .
Hāmi piṭa-hi . . .	Maī mārō-lā . . .	Ham māri-lā . . .
Tū piṭ . . .	Tai māris-lā . . .	Tū mārā-lā . . .
Ūo piṭa-hat . . .	Ū māre-lā . . .	Ū māre-lā . . .
Hāmnī piṭa-hi . . .	Hām <sup>rē</sup> māri-lā . . .	Ham <sup>nī</sup> -kā māri-lā . . .
Tohni piṭa-hā . . .	Toh <sup>rē</sup> mārā-lā . . .	Toh <sup>nī</sup> -kā mārā-lā . . .
Ūo-sab piṭa-hat . . .	Ū-man marai-lā . . .	Ok <sup>nī</sup> māre-lē . . .
Hāmi piṭliō . . .	Maī māir rahō . . .	Ham mar <sup>li</sup> . . .
Tū piṭlē . . .	Tai māir rahis . . .	Tū mar <sup>lā</sup> . . .
Ūo piṭlak . . .	Ū māir rahē . . .	Ū mar <sup>las</sup> . . .



Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ū lōg hā, hāwan . . .	Unh <sup>nē</sup> haĩ . . .	Ū lōg hauan . . .
Ham rahĩ . . .	Maĩ rah <sup>lō</sup> . . .	Ham rah <sup>lĩ</sup> . . .
Tē rahas . . .	Taĩ rah <sup>lō</sup> . . .	Tũ rah <sup>lā</sup> . . .
Ū rahas . . .	Ū rahal . . .	Ū rah <sup>lan</sup> . . .
Ham <sup>nĩ</sup> rahĩ . . .	Ham <sup>rē</sup> rah <sup>li</sup> . . .	Ham sabhē rah <sup>lĩ</sup> . . .
Tũ rahā . . .	Tũ rah <sup>lā</sup> . . .	Tũ sabhē rah <sup>lā</sup> . . .
Ū lōg rahē . . .	Unh <sup>nē</sup> rah <sup>lai</sup> . . .	Ū lōg rah <sup>lan</sup> . . .
Hō . . .	Hō . . .	Hō . . .
Hōkhal . . .	Hōb . . .	Hōib . . .
Hōt . . .	Hōt . . .	Hōt . . .
Hō-ke . . .	Hō-kar . . .	Hōi kǎi . . .
Ham hōĩ . . .	Maĩ hō sakǎi-lō . . .	Ham hōi . . .
Ham hōkhab . . .	Maĩ hōbō . . .	Ham rah <sup>bai</sup> . . .
Ham <sup>rā</sup> hōkhe-kē chāhi . . .	Mō-kē hōai-kē chāhi . . .	Hamaĩ rahāĩ-kē chāhi . . .
Mār . . .	Mār, piṭ . . .	Mār . . .
Māral . . .	Mār <sup>nā</sup> , piṭ <sup>nā</sup> . . .	Mārab . . .
Mārat . . .	Mārat . . .	Mārat . . .
Mār-ke . . .	Mār-ke . . .	Mari kǎi . . .
Ham māri-lā . . .	Maĩ marāĩ-lō . . .	Ham māri-lā . . .
Tē māre-las . . .	Taĩ marāĩ-lō . . .	Tũ marāĩ-lā . . .
Ū māre-lā . . .	Ū marāĩ-lā . . .	Ū marāĩ-lā . . .
Ham <sup>nĩ</sup> māri-lā . . .	Ham <sup>rē</sup> māri-lā . . .	Ham sabhē māri-lā . . .
Tũ māre-lā . . .	Tũ marāĩ-lā . . .	Tũ sabhē māri-lā . . .
Ū-lōg māre-lā . . .	Unh <sup>nē</sup> marāĩ-lai . . .	Ū lōg marāĩ-lai . . .
Ham mar <sup>lĩ</sup> , ham maruĩ . . .	Maĩ mar <sup>lō</sup> . . .	Ham mar <sup>li</sup> . . .
Tē mar <sup>las</sup> , tē maruas . . .	Taĩ mar <sup>lō</sup> . . .	Tũ mar <sup>lā</sup> . . .
Ū mar <sup>lan</sup> , ū maruan . . .	Ū mar <sup>lis</sup> . . .	U mar <sup>les</sup> . . .

Nagpurī (Bauhi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Ū-man hekaī, ahaī, or haī.	Ū-lōg bā . . .	Un bāriyā . . .	161. They are.
Mōē rahō . . .	Ham rah <sup>a</sup> li-hā . . .	Moi rah <sup>a</sup> li . . .	162. I was.
Toē rahis . . .	Tū rah <sup>a</sup> lā-hā . . .	Tū rah <sup>a</sup> lē . . .	163. Thou wast.
Ū rahē . . .	Ū rah <sup>a</sup> lan-hā . . .	Unhi rah <sup>a</sup> liyā . . .	164. He was.
Ham <sup>a</sup> rē rahi . . .	Ham <sup>a</sup> ni rah <sup>a</sup> li-hā . . .	Moi rah <sup>a</sup> li . . .	165. We were.
Toh <sup>a</sup> rē rahā . . .	Toh <sup>a</sup> nū rah <sup>a</sup> lā-hā . . .	Tū rah <sup>a</sup> lē . . .	166. You were.
Ū-man rahē . . .	Ū lōg rahal . . .	Ū rah <sup>a</sup> lē . . .	167. They were.
Hō, hohī . . .	Hōy . . .	Hā . . .	168. Be.
Hōek . . .	Honā . . .	Hōni-hāri . . .	169. To be.
Hōe-ke . . .	Hōat . . .	Sē . . .	170. Being.
Hōe-kair-kē or hōe-ke . . .	Hō-ke . . .	Sē . . .	171. Having been.
Mōē hōek parbō . . .	Ham hōī . . .	Moi hokh <sup>a</sup> hi . . .	172. I may be.
Mōē hōbō . . .	Ham hōkhab . . .	Moi hokh <sup>a</sup> bahi . . .	173. I shall be.
Mōē hōtō-tō . . .	Ham <sup>a</sup> rā hokhe-kē chāhī . . .	Mōrā hokhe-kē chāhī . . .	174. I should be.
Mār . . .	Mār . . .	Mār <sup>a</sup> bi . . .	175. Beat.
Mārek . . .	Māral . . .	Māre-kē . . .	176. To beat.
Mārat . . .	Mārat . . .	Mārat . . .	177. Beating.
Māir-ke . . .	Mār-ke . . .	Mār-ke . . .	178. Having beaten.
Mōē mārō-nā . . .	Ham māri-lā . . .	Moi mārat baḍh <sup>a</sup> hi . . .	179. I beat.
Toē mārisi-lā . . .	Tū mārā-lā . . .	Tū mārat baḍh <sup>a</sup> hi . . .	180. Thou beatest.
Ū māre-lā . . .	Ū māre-lā . . .	Ū mārat baḍh <sup>a</sup> hi . . .	181. He beats.
Ham <sup>a</sup> rē māri-lā . . .	Ham <sup>a</sup> ni māri-lā . . .	Moi mārat baḍh <sup>a</sup> hi . . .	182. We beat.
Toh <sup>a</sup> rē māra-lā . . .	Toh <sup>a</sup> nū mārā-lā . . .	Tū mārat baḍh <sup>a</sup> hi . . .	183. You beat.
Ū-man mārai-na . . .	Ū lōg māre-lā . . .	Ū mārat baḍh <sup>a</sup> hi . . .	184. They beat.
Mōē mār <sup>a</sup> lō, ham mār <sup>a</sup> li . . .	Ham mār <sup>a</sup> li . . .	.....	185. I beat ( <i>Past Tense</i> ).
Toē mār <sup>a</sup> lis . . .	Tū mār <sup>a</sup> lā . . .	.....	186. Thou beatest ( <i>Past Tense</i> ).
Ū mār <sup>a</sup> lak . . .	Ū mār <sup>a</sup> lē . . .	.....	187. He beat ( <i>Past Tense</i> ).

English.	Maithili (Darbhanga Brāhmanas).	Chhikā-chhiki (Bhagalpur).	Magahi (Gayā).
188. We beat ( <i>Past Tense</i> ).	Ham <sup>ra</sup> sabah <sup>i</sup> mārāl .	Ham <sup>ra</sup> sabh mār <sup>lai</sup> .	Ham <sup>ni</sup> piṭ <sup>li</sup> .
189. You beat ( <i>Past Tense</i> )	Ap <sup>ne</sup> mārāl .	Tōrā sabh mār <sup>lā</sup> .	Tō piṭ <sup>lā</sup> .
190. They beat ( <i>Past Tense</i> )	Ō lok <sup>ni</sup> mār <sup>lainh</sup> .	Ū sabh mārāl <sup>kāt</sup> .	Ū sab piṭ <sup>lan</sup> .
191. I am beating .	Ham mārāi-chhi .	Hamē mārāichhi .	Ham piṭaitiai .
192. I was beating .	Ham mārāit rahī .	Hamē mārāichhalā .	Ham piṭait hai, or piṭait hali.
193. I had beaten .	Ham mārāl achhi .	Hamē mār <sup>le</sup> chhalā .	Ham piṭ <sup>le</sup> -hi .
194. I may beat .	Ham māri .	Hamē mārāū .	Ham piṭiai .
195. I shall beat .	Ham mārāb .	Hamē mār <sup>baū</sup> .	Ham piṭ <sup>bai</sup> , or ham piṭab .
196. Thou wilt beat .	Tō mār <sup>bāh</sup> .	Tō mār <sup>baī</sup> .	Tū piṭ <sup>bā</sup> .
197. He will beat .	Ō mārāt .	Ū mār <sup>ta</sup> .	Ū piṭ <sup>taū</sup> .
198. We shall beat .	Ham <sup>ra</sup> sabah <sup>i</sup> mārāb .	Ham <sup>ra</sup> sabh mār <sup>bai</sup> .	Ham <sup>ni</sup> piṭ <sup>bau</sup> , ham sab piṭab.
199. You will beat .	Ap <sup>ne</sup> mārāb .	Tōrā sabh mār <sup>bā</sup> .	Tō piṭabā .
200. They will beat .	Ō lok <sup>ni</sup> mār <sup>thinh</sup> .	Ū sabh mār <sup>tāt</sup> .	Ū sabh piṭ <sup>tin</sup> .
201. I should beat .	Ham <sup>ra</sup> mārāk chāhi .	Ham <sup>ra</sup> mār <sup>la</sup> chāhi .	Ham <sup>ra</sup> piṭe-kē chāhi .
202. I am beaten .	Ham mārāl jāichhi .	Hamē mār <sup>la</sup> jāichhi .	Ham piṭailē-hi .
203. I was beaten .	Ham mārāl gelāh <sup>ū</sup> .	Hamē mār <sup>la</sup> jāichhalā .	Ham piṭailē-hal, or piṭailē- hali.
204. I shall be beaten .	Ham mārāl jāeb .	Hamē mār <sup>la</sup> jāibaū .	Ham piṭāeb .
205. I go .	Ham jāichhi .	Hamē jāichhi .	Ham jā-hi .
206. Thou goest .	Tō jāichhē .	Tō jāichhai .	Tū jā-hē, jā-hā .
207. He goes .	Ō jāit-achhi .	Ū jāichhai .	Ū jā-hai, jā-hathi, jā-hathin
208. We go .	Ham <sup>ra</sup> sabah <sup>i</sup> jāi-chhi .	Ham <sup>ra</sup> sabh jāichhi .	Ham <sup>ni</sup> jā-hi .
209. You go .	Ap <sup>ne</sup> jāi-chhi .	Tōrā sabh jāichhā .	Tō jāh, ap <sup>ne</sup> jāū .
210. They go .	Ō lok <sup>ni</sup> jāi-chhathi .	Ū sabh jāichhainh .	Ū sab jā-hathi .
211. I went .	Ham gelāh <sup>ū</sup> .	Hamē gelā .	Ham gēli .
212. Thou wentest .	Tō gelē .	Tō gelāī .	Tū gelē, or gelā .
213. He went .	Ō gēl .	Ū gēla .	Ū gēl .
214. We went .	Ham <sup>ra</sup> sabah <sup>i</sup> gelāh <sup>ū</sup> .	Ham <sup>ra</sup> sabh geliai .	Ham <sup>ni</sup> gēli .

Kuṛṇālī (Maunblum).	Pāṣh Farganā (Banchi).	Bhojpurī (Shahabad).
Hāmni piṭhiō . . .	Hām*rē māir rahi . . .	Ham*ni-kā mar*li . . .
Tohni piṭe-halē . . .	Toh*rē māir rahi . . .	Toh*ni-kā mar*li . . .
Ūo-sab piṭe-halēik . . .	Ū-man māir rahi . . .	Ok*ni mar*lan . . .
Hāmi piṭa-hiō . . .	Maī mārtō-hō . . .	Ham mārat-bānī, ham mar*tānī.
Hāmi piṭa-haliō . . .	Maī mārat-rahō . . .	Ham mārat rah*li . . .
Hāmi piṭe-haliō . . .	Maī māir ahō . . .	Ham mar*li-hā . . .
Hāmi piṭe-pāri . . .	Maī māre pārō . . .	Ham māri . . .
Hāmi piṭab . . .	Maī mārmū . . .	Ham mārab . . .
Tū piṭbhi . . .	Taī mārbē . . .	Tū mar*bā . . .
Ūo piṭta . . .	Ū māri . . .	Ū māri . . .
Hāmni piṭab . . .	Hām*rē mārab . . .	Ham*ni-kā mārab . . .
Tohni piṭbē . . .	Toh*rēmār*bā . . .	Toh*ni-kā mar*bā . . .
Ūo-sab piṭta . . .	Ū-man mārbāi . . .	Ok*ni marihē . . .
Hāmar piṭe-kē chāhi . . .	Maī mārtō . . .	Ham*rā māre-kē chāhi . . .
Hāmra-kē piṭal . . .	Maī māir khāy ahō . . .	Ham māi khātānī . . .
Hāmra-kē piṭal-halēi . . .	Maī māir khāy rahō . . .	Ham māi khāt rah*li hā . . .
Hāmra-kē piṭta . . .	Maī māir khāmū . . .	Ham māi khāib . . .
Hāni jā-hi . . .	Maī jāwa-lā, māi jāw . . .	Ham jāi-lā . . .
Tū jāo . . .	Taī jāis-lā . . .	Tū jā-lā . . .
Ūo jāo-hat . . .	Ū jāy*lā . . .	Ū jā-lā . . .
Hāmni jā-hi . . .	Hām*rē jāi-lā . . .	Ham*ni-kā jāi-lā . . .
Tohni jāo . . .	Toh*rē jāwā . . .	Toh*ni-kā jā-lā . . .
Ūo-sab jā-hat . . .	Ū-man jāt-hāi . . .	Ok*ni jā-lan . . .
Hāmi geliō . . .	Maī jāy-rahō . . .	Ham gaili . . .
Tū gēl-hali . . .	Taī jāy-rahis . . .	Tū gallā . . .
Ūo gēl-halēi . . .	Ū jāy-rahē . . .	Ū gail . . .
Hāmni gēl-hali . . .	Hām*rē jāy-rahī . . .	Ham*ni-kā gaili . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ham <sup>ni</sup> mar <sup>li</sup> , ham <sup>ni</sup> maruī.	Ham mar <sup>li</sup> . . .	Ham sabhē mar <sup>li</sup> . . .
Tū mar <sup>lā</sup> , tū maruā . . .	Tū mar <sup>lā</sup> . . .	Tū sabhē mar <sup>lā</sup> . . .
Ū-lōg mar <sup>lan</sup> . . .	Unh <sup>nē</sup> mar <sup>laī</sup> . . .	Ū lōg mar <sup>les</sup> . . .
Ham mar <sup>tāni</sup> . . .	Maī mārāt-bāṭō . . .	Ham mārāt-hai . . .
Ham mārāt rah <sup>lī</sup> . . .	Maī mārāt-rah <sup>lō</sup> . . .	Ham mārāt-rah <sup>li</sup> . . .
Ham mar <sup>lī</sup> hā . . .	Maī mar <sup>lē</sup> rah <sup>lō</sup> . . .	Ham mar <sup>lē</sup> rah <sup>li</sup> . . .
Ham māri . . .	Mō-kē mārāi-kē chāhi . . .	Ham mārilā . . .
Ham mārāb . . .	Maī mar <sup>bō</sup> . . .	Ham mar <sup>bai</sup> . . .
Tē mar <sup>bē</sup> . . .	Tai mar <sup>bē</sup> . . .	Tū mar <sup>bai</sup> . . .
Ū māri . . .	Ū māri . . .	Ū māri . . .
Ham <sup>ni</sup> mārāb . . .	Ham mārāb . . .	Ham sabhē mārāb . . .
Tū mar <sup>bā</sup> . . .	Tū mar <sup>bā</sup> . . .	Tū sabhē mar <sup>bā</sup> . . .
Ū-lōg marihē . . .	Unh <sup>nē</sup> marihaī . . .	Ū-lōg māri . . .
Ham <sup>rā</sup> mārē-kē chāhi . . .	Maī nij mar <sup>bō</sup> . . .	Hamai mārāi-kē hau . . .
Ham mārāl jāi-lā . . .	Maī mārāl jāt-bāṭō . . .	Ham mārāl jāi-lā . . .
Ham mārāl gaili . . .	Maī mārāl gailō . . .	Ham mārāl gaili . . .
Ham mārāl jāib . . .	Maī mārāl jābō . . .	Ham mārāl jābai . . .
Ham jāi-lā . . .	Maī jā-lō . . .	Ham jāi-lā . . .
Tē jā-las . . .	Tai jā-lē . . .	Tū jā-lā . . .
Ū jā-lā . . .	Ū jā-lā . . .	Ū jā-lē . . .
Ham <sup>ni</sup> jāi-lā . . .	Ham jāt-bāṭi . . .	Ham sabhē jāi-lā . . .
Tū jā-lā . . .	Tū jāt-bāṭā . . .	Tū sabhē jā-lā . . .
Ū lōg jā-lan . . .	Unh <sup>nē</sup> jāt-bāṭai . . .	Ū lōg jā-leni . . .
Ham gaili . . .	Maī gailō . . .	Ham gaili . . .
Tē gailē . . .	Tai gailē . . .	Tū gailā . . .
Ū gailē . . .	Ū gail . . .	Ū gailai . . .
Ham <sup>ni</sup> gaili . . .	Ham gaili . . .	Ham sabhē gaili . . .

English.	Maithilī (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahī (Gaya).
215. You went . . .	Ap <sup>nē</sup> gelāh <sup>ī</sup> . . .	Tōrā sabh gelā . . .	Tō gelā . . .
216. They went . . .	Ō lokan <sup>i</sup> gelāh . . .	Ū sabh gelāt . . .	Ū sab gelan . . .
217. Go . . .	Jāh, jō . . .	Jāu . . .	Jō . . .
218. Going . . .	Jāit . . .	Jāita . . .	Jāit . . .
219. Gone . . .	Gel bhēl . . .	Gēla . . .	Gēl . . .
220. What is your name ?	Ahā-k nām ki thik ?	Ap <sup>nek</sup> nām ki chhikau ?	Tōhar kā nām hau ? . .
221. How old is this horse ?	Ī ghōrā kat <sup>bā</sup> dinak thik ?	Hai ghōrā kataik dinak chhikai ?	Yah ghōrā kit <sup>nā</sup> bachhar-ke hai.
222. How far is it from here to Kashmir ?	Ehi thām-sā Kāsmir kat <sup>bā</sup> dūr achh <sup>i</sup> ?	Āithiyā-sē Kāsmir kataik dūr chhikai ?	Hiā-sē Kashmir kit <sup>nā</sup> dūr hai ?
223. How many sons are there in your father's house ?	Ap <sup>ne</sup> -k pitā-k ghar madhya kai gōt putra chhath <sup>i</sup> ?	Toh <sup>rā</sup> bāpak ghar-mē kataik bēṭā chhikau ?	Tohar bāp-ke ghar-mē kit <sup>nā</sup> bēṭā hau ; (or to a woman) tohar naihar-mē kit <sup>nā</sup> bēṭā hau ?
224. I have walked a long way to-day.	Ham āj bahut dūr dhari ṭahal <sup>i</sup> lāh <sup>ī</sup> achh <sup>i</sup> .	Hamē āj bahut har <sup>i</sup> lāū bul <sup>i</sup> lāū achh.	Āj bari dūr chal <sup>i</sup> li . .
225. The son of my uncle is married to his sister.	Ham <sup>rā</sup> pittī-k putra ok <sup>rā</sup> bahin <sup>i</sup> -sā bibāhal gelāh achh <sup>i</sup> .	Ham <sup>rā</sup> pitik bēṭak biāh bhēl achh ok <sup>rā</sup> bahin-sē.	Hammar chachā-ko bēṭā ō-kar bahin-sē biāhal-hai.
226. In the house is the saddle of the white horse.	Ghar madhya uj <sup>rā</sup> ghōrā-k jin achh <sup>i</sup> .	Uj <sup>rā</sup> ghōrak jin ai ghar-mē dhaila chhikaik.	Ujar ghōrā-ke jin ghar-mē hai.
227. Put the saddle upon his back.	Sē jin ok <sup>rā</sup> piṭh par kasū .	Jin ok <sup>rā</sup> piṭh <sup>i</sup> -par rūikh dahok.	Ō-kar piṭh-par jin rakhā .
228. I have beaten his son with many stripes.	Ham hun <sup>kā</sup> putra par anēk chābuk prahār kail achh <sup>i</sup> .	Hamē ok <sup>rā</sup> bēṭā-kai bahut bēt mār <sup>i</sup> lāik.	Ham ō-kar bēṭā-kē kai-ek bēt mār <sup>i</sup> li-hai.
229. He is grazing cattle on the top of the hill.	Ō parbat sikhār-par māl charāy rahal chhath <sup>i</sup> .	Ū māl-jāl-kai pohār-upar charai-rahāl-achh.	Ū pahār-ke upar (or phungi par) mawēshī charāwait-hai.
230. He is sitting on a horse under that tree.	Ō oh <sup>i</sup> briks <sup>i</sup> tar ghōrā-par baisāl chhath <sup>i</sup> .	Ū gāchh-tar ghōrā par baisāl achh.	Gāchh talē ghōrā par baiṭhal-hai.
231. His brother is taller than his sister.	Hunak bhrātā ok <sup>rā</sup> bahini-k prat <sup>i</sup> adhik nām chhath <sup>i</sup> .	Ō-kar bhāi ok <sup>rā</sup> bahin-sē lām chhaik.	Ō-kar bhāi ō-kar bahin-sē lambā hai.
232. The price of that is two rupees and a half.	Ō-kar mulya aṛhāi rupaiā thik.	Ō-kar dām aṛhāi ṭakā chhaik.	Ō-kar aṛhāi rupaiā dām hai.
233. My father lives in that small house.	Hamār pitā oh <sup>i</sup> chhot <sup>kā</sup> ghar madhya rahai chhath <sup>i</sup> .	Hamār hāp oi chhot <sup>kā</sup> ghar-mē rahai-chhath.	Hamār bāp ū chhot <sup>kā</sup> ghar-mē raha-hai.
234. Give this rupee to him.	Ī rupaiā hun <sup>kā</sup> diunh <sup>i</sup> .	Ī ṭakā ok <sup>rā</sup> diok . .	Ī rupaiā ok <sup>rā</sup> -kē dē dā .
235. Take those rupees from him.	Ō rupaiā sabh hun <sup>kā</sup> -sā lā liā.	Ū ṭakā-sabh ok <sup>rā</sup> -sē lē liā .	Ū rupaiā ok <sup>rā</sup> -sē lē-liā .
236. Beat him well and bind him with ropes.	Ok <sup>rā</sup> nikē mārū āor rassā-sā bādhū.	Ok <sup>rā</sup> khub piṭā āor dōri-sē bādhā.	Ok <sup>rā</sup> -kē khub mār-ke rassi-sē bādhā.

Kurmāli (Manbhūm).	Pēch Parganiā (Ranch).	Dhojpurī (Shahabad).
Tohni gēl-halē . . .	Toh'rē jāy rahā . . .	Toh'ni-kā gal . . .
Ūo-sab gēl-halēi . . .	Ū-man jāy rahai . . .	Ok'ni gailan . . .
Jāo . . . . .	Jāwā . . . . .	Jā, jō . . . . .
Jao-hat . . . . .	Jāt . . . . .	Jait . . . . .
Gēl . . . . .	Jāwal, gēl . . . . .	Gail . . . . .
Tōhar nām ki ? . . .	Tōr kā nām hekē ? . . .	Tohār kā nāw bā ? . . .
Ē gharā-kē katē umar ? . . .	Ēhē ghorāṭā-kēr umar katik hekē ? . . .	Ī ghōrā kai baris-ke bā ? . . .
Ēkhān-lē Kāshmir katē dhur ? . . .	Īhā-lēk Kāshmir katik dhār hekē ? . . .	Ehi jā-sē Kāshmir katek dūr bā ? . . .
Kay-gō gidrā hōkēi tōhar bāp-gharē ? . . .	Tōr bāpek gharē kay'tā bēṭā-chhuwā āhē ? . . .	Toh'rā bāp-ke ghar-mē kai-gō bēṭā bārē ? . . .
Hāmi āj bohut dhur bulliō . . .	Ma'āij bahut dhūr bail-āhō . . .	Āj ham dhār dūr chal gail rah'li hā . . .
Hāmar khurār bēṭār bihā ō-kar bahin-sē bhelai . . .	Mōr kākā-kēr bēṭā sāg ō-kar bahin-kēr bihā hay-āhē . . .	Hamār kākā-kā larikā-ke biyāh ok'rā bahin-sē bhail bā . . .
Dhaba gharā-ke khagir gharē hatēi . . .	Chāi'kā ghorāṭā-kēr jin ghar bhitrē āhē . . .	Ō ghar-mē ujar'kā ghōrā-ke khogir bā . . .
Ō-kar piṭhē khagir dihā . . .	Ō-kar piṭh up'rē jin-tā rāikh dēhiṅg . . .	Ok'rā piṭh-par khogir kasā . . .
Hāmi ō-kar bēṭā-kē bahut karā piṭhō . . .	Ma' ō-kar bēṭā-kē bahut saṭ āhō . . .	Ham ok'rā bēṭā-kē kai ēk chābuk mar'li hā . . .
Ūo pahār-par pas charāo-hat . . .	Pahār up'rē ū gorū chārātē hē . . .	Ū pasuan-kē pahārī-ke upar charā rahal-bā . . .
Ūo ū gāchh-tar gharā-par baisal hat . . .	Āhē gāchh tarē ghōrā up'rē ū baiste-hē . . .	Ū oh phār-tar ghōrā-par baithal hā . . .
Ō-kar bhāi ō-kar bahin-lē qhēgā batē . . .	A-kar bhāi akar bahin-lēkē qhēgā āhē . . .	Ō-kar bhāi ok'rā bahin-sē bar bā . . .
Ō-kar dām aṛhāi ṭākā . . .	A-kar dām dū ṭākā āṭh ānā hekē . . .	Ō-kar dām aṛhāi rup'yā bā . . .
Hāmar bāp ū chhuṭā gharē rahat . . .	Āhē chhuṭ ghar-tāy mōr bābā rahe-lā . . .	Hamār bāp oh chhoṭ'kā ghar-mē rahe-lē . . .
Ok'rē yah ṭākā dihā . . .	Ō-kē ēhe rupiyā-ṭā dēwā . . .	Ī rupaiyā ok'rā-kē dē dā . . .
Ō-kar-pās-lē ū ṭākā-sab lihā . . .	A-kar ṭhinē ohē rupiyā-gulā lēhiṅg . . .	Ū rupaiyā ok'rā-sē lē lā . . .
Ok'rē khub piṭh'ār pāṭ'ār dēi-ke bādā . . .	Bās niṭār ō-kē piṭh'ār āūr dōṛāy bādhiṅg . . .	Ok'rā-kē khub mārā āūr rasi-sē bādhi-dā . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Tū gailā . . . . .	Tū gailā . . . . .	Tū sabhē gailā . . . . .
U-lōg gailan . . . . .	Unh <sup>nē</sup> gailāi . . . . .	U-lōg gailan . . . . .
Jā . . . . .	Jā . . . . .	Jā . . . . .
Jāib . . . . .	Jāt . . . . .	Jāt . . . . .
Gail . . . . .	Gail . . . . .	Gail . . . . .
Tohār kā nāw hā ? . . . . .	Tohār kā nāw hai ? . . . . .	Tohār kā nāw hau ? . . . . .
Ī ghōrā-ke kā umir hā ? . . . . .	Ket <sup>nē</sup> din kái i ghōrā hai ? . . . . .	Ghōrā ket <sup>nē</sup> din-kái hauwai ? . . . . .
Ih <sup>wā</sup> -sē Kāsmir kit <sup>nā</sup> dūr bā ? . . . . .	Ih <sup>ā</sup> -sē Kāsmir ket <sup>nā</sup> lām hai ? . . . . .	Ih <sup>ā</sup> -sē Kāsmir ket <sup>nī</sup> dūri bā ? . . . . .
Toh <sup>rā</sup> bāp-kā ghar-mē kit <sup>nā</sup> bēṭā bāran ? . . . . .	Toh <sup>rē</sup> bāp-kē ghar-mē ket <sup>nē</sup> beṭ <sup>wā</sup> hai ? . . . . .	Toh <sup>rē</sup> bāp-kē gharē ket <sup>nā</sup> laṛikā hauwan ? . . . . .
Āj ham bahut dūr chal <sup>lī</sup> hā . . . . .	Āju ham bahut ghum <sup>lī</sup> . . . . .	Āju ham bahut dauṛē . . . . .
Ham <sup>rā</sup> chachā-kā bēṭā-ke biyāl un-kā bahin-sē bhail-bā . . . . .	Ham <sup>rē</sup> piti-kái beṭ <sup>wā</sup> ham <sup>rē</sup> bahin-sē bialhal bāy . . . . .	Ham <sup>rē</sup> kakā-kái beṭ <sup>wā</sup> on-kē bahin-sē bialhal-hau . . . . .
Ujar <sup>kā</sup> ghōrā-ke ebār-jāmā ghar-mē bā . . . . .	Ujar <sup>kē</sup> ghōrā-kái char <sup>jāmā</sup> ghar-mē hai . . . . .	Ghar-mē ujar <sup>kē</sup> ghōrā-kái charijāmā hauwai . . . . .
Ghōrā-kā piṭh par chār-jāmā kas dā . . . . .	Char <sup>jāmā</sup> ok <sup>rē</sup> piṭh-par dharā . . . . .	Ok <sup>rē</sup> piṭhi-par charijāmā dharā . . . . .
Ham un-kā bēṭā-kē bamaur ukhār ukhār-ke mar <sup>lī</sup> hā . . . . .	Maṛ ok <sup>rē</sup> beṭ <sup>wā</sup> -kē kōṛā-sē mar <sup>lī</sup> hai . . . . .	Ham on-kē beṭ <sup>wā</sup> -kē kain kōṛā mar <sup>lī</sup> . . . . .
Ū pahār-kā math <sup>nī</sup> par chauan-kē charāwatāran . . . . .	Ū pahār-kē chōṭī-par chauan-kē charāwat hai . . . . .	Ū pahār-kē chōṭī-par gōrū charāwat hauwai . . . . .
Ū oh gāchh tar ek ghōrā par baithal bāran . . . . .	Ū ghōrā-par pēṛ-kē nichē baithal bāy . . . . .	Wahi pēṛ tarē ū ad <sup>mī</sup> ghōrā-par charhal-hau . . . . .
Un-kar bhāi un-kā bahin-sē lan <sup>har</sup> bāran . . . . .	Ō-kar bhāi ok <sup>rē</sup> bahin-sē baṛā hai . . . . .	Ō-kar bhāy o-k <sup>ī</sup> bahini-sē baṛā bā . . . . .
Ō-kar dām aṛhāi rupaiā hā . . . . .	Ō-kar dām aṛhāi rupaiā hai . . . . .	Ō-kar dām aṛhāi rupiā hauwai . . . . .
Hamār bāp woh chhoṭ <sup>kā</sup> ghar-mē rahe-lan . . . . .	Mōr bāp ohechhoṭ <sup>kē</sup> ghar-mā rahat-hai . . . . .	Hamār lābū chhoṭ <sup>kī</sup> bakh <sup>nī</sup> -mē rahāi-leni . . . . .
Ī rupaiā un-kā-kē dē-dā . . . . .	Eh rupaiā o-kē dēo . . . . .	Ī rupiā un-kē dyā . . . . .
Ū rupaiā un-kā-sē lē-lā . . . . .	Ū rupaiā o-sē lēw . . . . .	Ī rupiā on-sē lyā . . . . .
Ok <sup>rā</sup> -kē banā-ke mārā ā rassā-sē bādh lā . . . . .	Ō-kē bhalē mārā o rassī-sē bādhā . . . . .	On-kē khūb mārī-kāi ras <sup>nī</sup> -sē bānhi dyā . . . . .



Nagpuris (Ranchi).	Madhesi (Champan).	Tharu (Champan).	English.
Toh'rē or toh'rē-man gēlā .	Tū gailā . . . . .	.....	215. You went.
Ū-man gēlāi . . . . .	Ū lōg gailan . . . . .	....	216. They went.
Jahē or jān . . . . .	Jā . . . . .	Jō . . . . .	217. Go.
Jāt . . . . .	Jāt . . . . .	Jait . . . . .	218. Going.
Gēl . . . . .	Gail . . . . .	Geliā . . . . .	219. Gone.
Tōr kā nām hekē ? . . . . .	Tohār kā nām bātē ? . . . . .	Tōr kibā nām ? . . . . .	220. What is your name ?
Ī ghōrā katai dīn-kēr hekē ?	Ī ghor'wā ket'nā dīn-ke bhail ?	Ī ghōrā-ke kibā umer ? . . . . .	221. How old is this horse ?
Ihā-sē Kāsmir katai dūrē hai ?	Ihā-sē Kāsmir ket'nā dūr bātē ?	Ih'wā-sē Kāsmir kat'bar dūr ?	222. How far is it from here to Kashmir ?
Tōr bāp-kēr ghar-mē katai chhauā-man bai ?	Toh'rā bāp-ke ghar-mē kai- thō bēṭā-lōg bātan ?	Tōr bāp-ke kē-godā chhok'nā ?	223. How many sons are there in your father's house ?
Āj mōē dhēr dūr hith'lō .	Ham āj bahut ṭahal'li hā .	Āj moi dūr-lē ghum'la-hi .	224. I have walked a long way to-day.
Mōr kākā-kēr bēṭā ū-kar bahin-sē sūdi kar'lak-hai.	Ham'rā chachā-ke bēṭā ok'rā bahin-sē biāhal bātē.	Mōr bap'ā bābā-ke chhok' nā-ke biyāh ū-kar babui-sē bhokhāt hā.	225. The son of my uncle is married to his sister.
Ghar-mē char'kā ghōrā- kēr khugir hai.	Ujar'kā ghōrā-ke khogir ghar-mē bātē.	Gor'har ghōdā khogir ghar- ke bhitār bariyā.	226. In the house is the saddle of the white horse.
Ū-kar pith-mē khugir-kē rakhā.	Khogir-kē ok'rā pith par rakkhā (or dharā).	Ū-kar pith-mē khogir bādh dēhi.	227. Put the saddle upon his back.
Mōē ū-kar bēṭā-kē bahut (or khūb) chābhuk-sē mar'li.	Ham ok'rā bēṭā-kē bapā kōrā mar'li-hā.	Mōē ū-kar chhokan'wā-kē kē kōrā mar'li-hi.	228. I have beaten his son with many stripes.
Ū tōrī up'rē garū-man charāthē.	Ū gorū-kē pahār-ke chōṭī- par charāw'tā.	Ū bathāniyā pahār-ke upar char'wait-hā.	229. He is grazing cattle on the top of the hill.
Ū gāchh hēṭhā ghōrā-mē charhal-hai.	Ū gāchh-tar ghōrā-par baithal bātē.	Ū ū gachhiyā-ke tar ghor- wā-mē bēṭhal bar'hi.	230. He is sitting on a horse under that tree.
Ū-kar bhāi āpan bahin-sē ūch hai.	Un-kar bhāi un-kā bahin-sē lāmā bā.	Ū-kar bhāiāwā āpan babui- yā-sē dhēgā bar'hi.	231. His brother is taller than his sister.
Ū-kar dām aṛhāi rupaiā hai.	Ū-kar dām aṛhāi rupaiyā hā.	Ū-kar dām aṛhāi rupēā .	232. The price of that is two rupees and a half.
Mōr bāp ū chhoṭ'kā ghar- mē rāhē-lā.	Hamar bāp ū chhoṭ'kā ghar-mē rāhā-lan.	Mōr bap'wā ū chhōṭ ghar- wā-mē rahat bar'hi.	233. My father lives in that small house.
Ī rupaiā-kē ū-kē dē dēhi .	Ī rupaiyā un-kā dē-dā .	Ū rupēawā ok'rā-kē dēhi .	234. Give this rupee to him.
Ū rupaiā-kē ū-kar-sē lē lēhi.	Ū sabh rupaiyā un-kā-sē lē-lā.	Ū rupēā ok'rā-sē la-dēhi .	235. Take those rupees from him.
Ū-kē bēs-sē pithī āūr dōrā- sē bādhī.	Un-kā-kē banā-ke mārā, āur rāsā-sē bādhā.	Ūk'rā-kē khūb mārāh wō rāsā-sē bādhah.	236. Beat him well and bind him with ropes.

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
237. Draw water from the well.	Kūp-sā jal bharū . .	Kūp-sē pāni bharā . .	Kūā-sē pāni bhar-lā . .
238. Walk before me . .	Ham-rā āgū chalū . .	Ham-rā āgū chalā . .	Hamar āgē chalā . .
239. Whose boy comes behind you?	Ap-nek pāchhā ka-kar bālak ābai-achhī?	Ka-kar bēṭā toh-rā pāchhū awai-chhau?	Tohar picchē kē-kar lar-kā āwait?
240. From whom did you buy that?	Ō ap-ne kak-rā-sā kinal?	Kak-rā-sē ū mōl lōlā achh?	Ū kek-rā-sē kin-lā-hā?
241. From a shopkeeper of the village.	Ōi grāmak banik-sā .	Ōi gāmak baniā-sē . .	Gāw-ke dukāndār-sē .

Kurmālī (Manbhum).	Pāch Parganā (Ranchi).	Bhojpurī (Shahabad).
Kuā-lē pānī lānā . .	Kuā-lēk pānī ūṭhāing . .	In'rā-sē pānī bharā . .
Hāmar chhāmūlē bulā .	Mōr āgū chālā . .	Ham'rā sōjhā ghūmā phirā
Kā-kar bēṭā āo-hat tōhar pichhē?	Kē-kar chhuwā tōr pēchhū āwatē-hē?	Toh'rā pichhē kē-kar larikā āwat-bā?
Kā-kar-pās ū-tā kharid kār- lē?	Kē-kar ṭhinē ū-tā kin rāhā?	Ū kek'rā-sē kin'lā-hā? .
Yah gāyār ēk dōkāni-pās- lē.	Gāw-kēr ēk dōkāndār ṭhinē	Gāwē-kē modī-sē . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
In <sup>a</sup> ra-sē pāni bharā . .	Kūā-sē pāni bharā . .	Ināre-sē pāni nikāri li-āwā .
Ham <sup>a</sup> rā sām <sup>nē</sup> chalā .	Ham <sup>a</sup> rē āgē chalā . .	Ham <sup>a</sup> rē āgē ghūmā . .
Toh <sup>a</sup> rā pāchhē kē-kar larikā āwat bā ?	Kē-kar larikā toh <sup>a</sup> rē pichhē āwat-hai ?	Toh <sup>a</sup> rē pāchhē kē-kar larikā āwat-hau ?
Tū ū kek <sup>a</sup> rā-sē kin <sup>a</sup> lē rahā ?	Kē-sē tū ū mōl lih <sup>a</sup> lā-hai ?	Ō-kē kē-sē mōl lih <sup>a</sup> lā ?
Gāw-kā ek baniyā-sē	Gāw-kē ek dukāndār-sē	Gāwai-kē bech <sup>a</sup> waiyā-sē

Nagpurā (Ranchi).	Madhēi (Champaran).	Thāri (Champaran).	English.
Kūā-sē pāni ghūch or ghi- chhi.	Inrā-sē pāni bhārā .	Inr-mē pāni bhār .	237. Draw water from the well.
Hamār āgū chahī .	Hamrā sām-nē pah-lā .	Mor āgū chal .	238. Walk before me.
Kē-kar bēṭā tōr pichhū pichhū āwathē ?	Kē-kar kapikā tohṛā pichhē āwṛā ?	Kā-kar chhokṛā tōr pichhē āwat bhāṛhi ?	239. Whose boy comes be- hind you ?
Toē kē-kar-sē ū-kē kin-le ?	Ū kekṛā-sē kin-lā-hā ?	Okṛā-kē tū kekṛā-sē kin- lahi ?	240. From whom did you buy that ?
Gāṭ-kēr ēk jhān dokāndār- sē.	Ehī gāwā-ke egō dokāndār- sē.	Gāw mih-ke ēk dokān-sē .	241. From a shopkeeper of the village.

## ORIYĀ.

Oriyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyā, Ōdrī, or Utkalī, that is to say the language of Ōdra or Utkala, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by Europeans, but this name is merely a misspelling of the more correct 'Oriyā.' The earliest example of the language which is at present known consists of some Oriyā words in an inscription of king Narasimha Dēva II, dated 1296 A.D. An inscription of Narasimha Dēva IV, dated 1395 A.D., contains several Oriyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north, which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' met in the regulations framed by the Government in the last decades of the 18th century. Oriyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vizagapatam. It is thus spoken in three Governments of British India, *viz.*, in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyā is bounded by the Bay of Bengal. On the north, its boundary, to the east, coincides with the River Haldi, which here forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oriyā-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargaon, and Binpur.<sup>1</sup> It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyā area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

<sup>1</sup> See the map illustrating the meeting ground of Bengali, Oriyā, and Bihārī, Vol. V, Pt. I, facing p. 106.

and along the boundary between the Jeypore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Oriyā is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihārī spoken in that district. On the west it is bounded by

Linguistic Boundaries.

Ohhattisgarhī, and on the south by Telugu.

Oriyā is not the only vernacular spoken in the above area. It is the only Aryan one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oriyā, and

Oriyā not the only vernacular of its area.

whose only form of speech is some Dravidian or Muṇḍā language. Of these, the speakers of Kandhī are probably the most numerous.

Oriyā, with Bengali, Bihārī, and Assamese, forms one of the four speeches which together make up the Eastern Group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number, and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mānē*, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oriyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oriyā, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oriyā grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oriyā is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the

Place of Oriyā in reference to other Indo-Aryan languages.



language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orissa has been a conquered nation. For eight centuries it was subject to the kings of Tilinga, and, in modern times, it was for fifty years under the sway of the Bhōslās of Nagpur,<sup>1</sup> both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marāṭhi words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oriyā, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.<sup>3</sup>

Oriyā is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes every ten *kōs*, does not hold in Orissa. In Orissa proper, *i.e.*, in what is known as the Mughalbandī, which consists of the regulation districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover deflections from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the places where Oriyā is spoken in its greatest purity, *viz.*, Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oriyā undefiled. Cuttack, especially the town, is to a certain extent affected by Bengalisms, owing to the residence there of a number of Bengalis who have settled in the district for some generations,<sup>2</sup> and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination *u* is added by the uneducated to the genuine Oriyā nouns, and the Telugu pronunciation of *ch* and *j* as if they were *ts* and *z* respectively is adopted universally. On the other hand, the Oriyā of North Balasore shows signs of being Bengalised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oriyā. A man will begin a sentence in Oriyā, drop into Bengali in its middle, and go back to Oriyā at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among their Oriyā-speaking neighbours. All this time, however, the language is Oriyā in its essence. It has put on strange clothes, like Peter in the 'Tale of a Tub,' but the heart that beats under the strangely embroidered waist-coat is the same. Nevertheless a person speaking this Midnapore Oriyā is often unintelligible to a man from Puri, and *vice versa*. According to Babu Monmohan Chakravarti, this mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

<sup>1</sup> See Beames' *Comparative Grammar*, i, 110.

<sup>2</sup> In the north of Orissa, there is a tendency to use Bengali words and idioms which we do not notice in the South. The influence of the Muhammadan languages of Upper India has been very small in Oriyā.

<sup>3</sup> These Bengali settlers in Cuttack and Balasore have developed a curious jargon of their own, their ancestral language being interlarded with Oriyā and Hindi expressions. Owing to their frequent use of the word *kārā*, a corruption of the Oriyā *kari*, their speech is vulgarly known as *kārā* Bengali. In former times sales of Orissa estates for arrears of land-revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis, who became the ancestors of the present-day speakers of this mongrel language, which has in its turn re-acted on the local Oriyā.



far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Oṛiyā. In true Oṛiyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Oṛiyā *ṭāṅkāē* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were *ṭāṅke*. In Midnapore, too, the written characters are changed. Sometimes the Oṛiyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Oṛiyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Oṛiyā writing.

In the west, in Sambalpur, and the Chhattisgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be 'sharper,' by which it is probably meant that the round sound of *a*, which, in pure Oṛiyā, is something like that of the *o* in *hot*, is gradually approaching the flatter sound of the *a* in *America*, which is the sound that the vowel has in the adjoining Chhattisgarhī. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Oṛiyā language is spoken it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Oṛiyā in the north-east of the Native State of Bastar. The main language of that State is Halbī, which is a dialect of Marāṭhī. Immediately to its east, the language is Oṛiyā, but in the north-east of the State the Bhatrī dialect, which is a true dialect of Oṛiyā, forms the connecting link between that language and the Marāṭhī Halbī. It is reported to be spoken by 17,387 people. It is written, not in the Oṛiyā character, but in the Dēva-nāgarī used for Marāṭhī.

The following account of Oṛiyā literature is taken from Volume I of Mr. Beames'

Oṛiyā literature. Comparative Grammar, pages 88 and 89 :—

' Oṛiyā literature begins with Upēndra-Bhanja, who was a brother of the Rājā of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śābdamālā and Gitābhidāna; the rest are episodes from the ancient Pauranic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dīna-kṛṣṇa Dāsa, a poet of the same age, is the author of the Rasakallōla, the most celebrated poem in the language; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgītā, Rāmāyaṇa, Padma Purāṇa, and Lakshmi Purāṇa.

' In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.

The Oriyās are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Oriyā seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.’

Having completed a rapid survey of the various forms taken by the Oriyā language, we may take stock and see how many people speak it in its proper home. This is shown in the following table:—

Province.	Name of District or State.	Number of speakers.	REMARKS.
Lower Provinces of Bengal.	Midnapore (mixed dialect) . . . . .	572,798	
	Cuttack . . . . .	1,859,629	
	Balasore . . . . .	950,335	
	Puri . . . . .	921,180	
	Angul and Khondmals . . . . .	121,938	
	Orissa Tributary States, viz.,—		
	Athgarh . . . . .	36,429	
	Athmallik . . . . .	30,805	
	Baramba . . . . .	32,447	
	Bod . . . . .	87,867	
	Daspalla . . . . .	36,975	
	Dhenkanal . . . . .	228,870	
	Hindol . . . . .	37,658	
	Konjhar . . . . .	201,410	
	Khondpara . . . . .	62,554	
	Mayurbhanja . . . . .	242,857	
	Narsingpur . . . . .	33,648	
	Nayagarh . . . . .	111,322	
	Nilgiri . . . . .	48,990	
	Pal Lahara . . . . .	17,978	
	Ranpur . . . . .	39,666	
	Talcher . . . . .	52,535	
	Tigaria . . . . .	20,179	
		1,322,190	Revised figures.
	Singhbhum . . . . .	114,402	
	Carried over . . . . .	5,862,466	

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.
	Brought forward . . . . .	5,862,466	
	Chota Nagpur Tributary States, viz.,—		
	Jashpur (mixed dialect) . . . . .	10,000	
	Sarai Kala . . . . .	21,219	
	Kharsawan . . . . .	8,867	
	Gangpur . . . . .	133,915	
	Bonai . . . . .	26,341	
		200,342	
TOTAL for the Lower Provinces of Bengal . . . . .		6,062,808	
Central Provinces . . . . .	Raipur . . . . .	89,200	
	Sambalpur . . . . .	595,000	
	Chhattisgarh Feudatory States, viz.,—		
	Raigarh . . . . .	29,000	
	Sarangarh . . . . .	23,271	
	Bamra . . . . .	78,653	
	Rairakhol . . . . .	19,367	
	Bastar (Bhatī Dialect) . . . . .	17,387	
	Sonpur . . . . .	187,000	
	Patna . . . . .	313,000	
	Kalahandi . . . . .	249,000	
		916,678	
TOTAL for the Central Provinces . . . . .		1,600,878	
Madras . . . . .	Ganjam . . . . .	797,132	Madras figures are taken from the Census report. As regards the Oriyā of Vizagapatam proper, as distinct from the Agency, it is a corrupt mixture of Oriyā and Telugu spoken by Chachādis and Pakis scavengers and market-gardeners, all over the district.
	Ganjam Agency . . . . .	80,994	
	Vizagapatam . . . . .	27,916	
	Vizagapatam Agency . . . . .	382,685	
TOTAL for Madras . . . . .		1,288,727	
GRAND TOTAL for Oriyā spoken in the Oriyā-speaking area . . . . .		8,952,413	

We have counted up the number of people who speak Oriyā at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.

*Table showing the number of Speakers of Oriyā in places in India other than the area in which that language is a local vernacular.*

PROVINCE.	Number of speakers.	REMARKS.
ASSAM—		
Sylhet . . . . .	1,399	Most of these are employed on tea-gardens.
Cachar . . . . .	5,698	
Sibsagar . . . . .	1,591	
Lakhimpur . . . . .	1,715	
Elsewhere . . . . .	1,468	
	11,867	
LOWER PROVINCES OF BENGAL AND FEUDATORIES—		
Hooghly . . . . .	1,711	The speakers of Opiyā in the 24-Parganas are mostly immigrants from Hijli. The figures for the States of Sarguja and Udaipur are those reported for the Survey, and are not Census ones.
Howrah . . . . .	3,979	
24-Parganas . . . . .	23,219	
Calcutta . . . . .	23,809	
Ranchi . . . . .	3,816	
Manbhum . . . . .	1,244	
Sarguja . . . . .	107	
Udaipur . . . . .	293	
Elsewhere . . . . .	7,531	
	65,799	
BERAR . . . . .	...	
BOMBAY . . . . .	...	
BURMA . . . . .	3,377	
CENTRAL PROVINCES—		
Bilaspur . . . . .	568	4,596
Other British Districts . . . . .	1,734	
Bastar . . . . .	2,138	
Other Feudatory States . . . . .	156	
MADRAS—		
Godavari . . . . .	1,710	3,436
Godavari Agency . . . . .	249	
Elsewhere . . . . .	1,477	
	3,436	
Carried over . . . . .	89,075	

PROVINCE.	Number of speakers.	REMARKS.
Brought forward .	89,075	
NORTH-WESTERN PROVINCES, OUDH AND NATIVE STATES .	279	
PUNJAB AND FEUDATORIES . . . . .	1	
NIZAM'S DOMINIONS . . . . .	180	
BARODA . . . . .	...	
MYSORE . . . . .	573	
RAJPUTANA . . . . .	?	No information available.
CENTRAL INDIA . . . . .	?	Ditto.
AJMERE-MERWARA . . . . .	1	
COORG . . . . .	...	
KASHMIR . . . . .	?	No information available.
TOTAL .	90,112	

We thus arrive at the following result—

Total number of people speaking Oriyā at home . . . . .	8,952,413
" " " " " elsewhere in India . . . . .	90,112
Grand Total of people who speak Oriyā in India . . . . .	<u>9,042,525</u>

#### AUTHORITIES.

I am not aware of any very old reference to the Oriyā Language. The *Sprachmeister*<sup>1</sup> and the *Alphabetum brammanicum*<sup>1</sup> are both silent concerning it. Yule and Burnell, in *Hobson-Jobson*, give two references to the country of 'Orisa' in works dating 1516 and 1568 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's *Essay On the Sanscrit and Prācrit Languages*, in Vol. vii, 1799, of the Asiatic Researches, p. 225.<sup>2</sup> Here there is a brief description of Oriyā and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1831.

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- SUTTON, REV. A.—*An introductory Grammar of the Oriya Language*. Calcutta, 1831.  
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 LACEY, W. C., *Oriya Grammar*. Third Edition, Calcutta, 1861.  
 CAMPBELL, SIR G.—*The Ethnology of India*. Journal of the Asiatic Society of Bengal, Vol. xxxv. Pt. II. Special Number, 1866. Appendix C. contains a list of words in the Ooryah Language.  
 CAMPBELL, SIR G.—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. List of Oorya words on pp. 2 and ff.  
 MILLER, REV. W., and RUGHUNATH MESRA,—*Oriya Dictionary with Oriya Synonyms*. Cuttack, 1868.

<sup>1</sup> Vide Vol. V, Pt. I, p. 23.

<sup>2</sup> Reprinted in his *Essays*. Ed. Cowell, Vol. ii, p. 26.

- LINGAM LAKSHMIJĪ,—*A practical Grammar of the Odhri Language*. Calcutta, 1863.  
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 HALLAM, E. C. B.,—*Oriya Grammar for English Students*. Calcutta, 1874.  
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 PRABHĀKARA BIDYĀRATNA,—*Bhāṣāḍarśa*. An Oriyā Grammar in Oriyā. Cuttack, 1893.  
 JAGANNĀTH RĀO,—*Saṃkhyipta Utkala Abhidhāna*. An abridged Uriya Dictionary. Cuttack, 1895.  
 ŚRĪKṚSHṆA MAHĀPĀTRA and AKSHAYA KUMĀRA GHŌṢHA,—*Dvibhāṣā*. A vocabulary in English and Oriyā.

### B.—MISCELLANEOUS.

- BEAMES, J.,—*On the Relationship of Uriyā to the modern Aryan Languages*. *Proceedings of the Asiatic Society of Bengal* for 1870, p. 192. Remarks on the above by Rājendra Lāla Mitra on pp. 201 and ff.  
 BEAMES, J.,—*The indigenous Literature of Orissa*. *Indian Antiquary*, Vol. I, 1872, p. 79.  
 BEAMES, J.,—*Folklore of Orissa*. *Ib. ib.*, pp. 168, 211.  
 BEAMES, J.,—*Notes on the Rasa-kallōla, an ancient Oriyā Poem*. *Ib. ib.*, pp. 215, 292.  
 BEAMES, J.,—*A Comparative Grammar of the Modern Aryan Languages of India*. Three Vols. London, 1872-79.  
 HUNTER, SIR W. W., LL.D.,—*Orissa*. London, 1872. Appendix ix, Vol. ii, pp. 199 and ff. contains an account of the Literature of Orissa.  
 HOERNLE, F. R.,—*Essays in aid of a comparative Grammar of the Gaurian Languages*. *Journal of the Asiatic Society of Bengal*, Vol. xli, Pt. I, 1872, p. 120; xlii, Pt. I, 1873, p. 59; xliii, Pt. I, 1874, p. 22.  
 HOERNLE, F. R.,—*A Grammar of the Eastern Hindī compared with the other Gaurian Languages*. London, 1880.  
 CUST, R. N.,—*A sketch of the modern Languages of the East Indies*. London, 1878.  
 MONMOHAN CHAKRAVARTI,—*Notes on the Language and Literature of Orissa*. *Journal of the Asiatic Society of Bengal*, Vol. lxvi, Pt. I, 1897, p. 317; lxvii, Pt. I, p. 332.

Oriyā is encumbered with the drawback of an excessively awkward and cumbrous written character. This character is, in its basis, the same as Dēva-nāgarī, but is written by the local scribes with a stylus on a talipot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or mātrā, which is a distinguishing characteristic of the Dēva-nāgarī character. For this, the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oriyā printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Oriyā book seems to be all curves, and it takes a second look to notice that there is something inside each.<sup>1</sup>

<sup>1</sup> See Beames' *Comparative Grammar*, Vol. i, pp. 62 and ff., and *Notes on the Language and Literature of Orissa* by M. M. Chakravarti, in the *Journal of the Asiatic Society of Bengal*, Vol. lxvi, Pt. I, 1897, p. 322.



**Alphabet.**—The order and number of the vowels and consonants are the same in Oriyā as in the other Aryan languages of India. The following is the system of transliteration adopted for this language :—

## VOWELS.

ଅ <i>a</i>	ଆ <i>ā</i>	ଇ <i>i</i>	ଈ <i>ī</i>	ଉ <i>u</i>	ଊ <i>ū</i>
ୠ <i>ṛu</i>	ୡ <i>ṛū</i>	ୢ <i>ḷu</i>	ୣ <i>ḷū</i>	ଏ <i>ē</i>	ଐ <i>ai</i>
ଓ <i>ō</i>	ଔ <i>au</i>	ଅଂ <i>ang</i>	ଅଃ <i>aḥ</i>		

## CONSONANTS.

କ <i>ka</i>	ଖ <i>kha</i>	ଗ <i>ga</i>	ଘ <i>gha</i>	ଙ <i>ṅa</i>
ଚ <i>cha</i>	ଛ <i>chha</i>	ଜ <i>ja</i>	ଝ <i>jha</i>	ଞ <i>ña</i>
ଟ <i>ṭa</i>	ଠ <i>ṭha</i>	ଡ <i>ḍa</i>	ଢ <i>ḍha</i>	ଣ <i>ṇa</i>
ତ <i>ta</i>	ଥ <i>tha</i>	ଦ <i>da</i>	ଧ <i>dha</i>	ନ <i>na</i>
ପ <i>pa</i>	ଫ <i>pha</i>	ବ <i>ba</i>	ଭ <i>bha</i>	ମ <i>ma</i>
ୟ <i>ya</i>	ଞ୍ଜ <i>ja</i>	ର <i>ra</i>	ଲ <i>la</i>	ୱ <i>wa</i>
ଶ <i>śa</i>	ଷ <i>ṣa</i>	ସ <i>sa</i>	ହ <i>ha</i>	କ୍ଷ <i>kṣya</i>

Although, for the sake of completeness, the vowel signs ୠ *ṛū*, ୢ *ḷu*, and ୣ *ḷū* are included in the list of characters, they are not used at all in ordinary Oriyā. They are, however, required in transcribing Sanskrit grammatical works into the Oriyā character, and in Sanskrit grammars written for the use of Oriyā students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word or syllable; when subjoined to a consonant they take the following forms:—

*a* (not expressed) *ā* |, *i* ^, *ī* |, *u* ˘, *ū* ˘, *ṛu* ˘, *ṛū* ˘, *ē* 6, *ai* 6, *o* 6, *au* 6.

Thus କ *ka*, କ | *kā*, କି or କ *ki*, କି | *kī*, କୁ *ku*, କୁ ˘ *kū*, କୃ *kṛu*, କୈ *kē*, କୌ *kai*, କୋ *kō*, କୌ *kau*.

In using these non-initial vowels, there are a few irregularities.

| *ā* is often combined with the curve of the consonant into one letter, thus ଠ | or ଠ *bhā*. When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus *cha* is ଚ, but *chā* is ଚ | or ଚ, the ˘ being added in the second form to prevent confusion with ଗ *ga*. So *ra* becomes ର | or ର *rā*, the tail of ର being transferred to the body of the letter. Similarly ଲ *la* becomes ଲ | or ଲ *lā*.

As seen above, the sign ^ for *i* is often combined with the top curve as in କି or କ *ki*. Moreover, this letter sometimes takes the form ˘ as in ଥି or ଥ *dhi* and ଥି or ଥ *thi*. So the sign | for *ī* is sometimes combined with the consonant, as in ଲି or ଲ *lī*.

The sign ˘ for *u* is often written ˘, as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Dēva-nāgarī alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable କ୍ କ *ka* ଗ୍ ଗ *ga*; but there are some in which the elements are so altered as to be with difficulty recognised.

The most commonly met with are the following :—

(1) Nasals preceding other consonants :—

ଞ *n* usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.

Thus	with	କ <i>ka</i>	it becomes	କ୍ ନ <i>ka</i>
	”	କ୍ କ <i>kha</i>	”	କ୍ ନ୍ କ <i>khka</i>
	”	କ୍ ଗ <i>ga</i>	”	କ୍ ନ୍ ଗ <i>ghga</i>
But	”	କ୍ ଗ୍ <i>gha</i>	”	କ୍ ନ୍ ଗ୍ <i>ghgha</i>
ଞ୍ <i>n</i>	”	ଚ <i>cha</i>	becomes	ଚ୍ ନ୍ <i>chna</i>
	”	ଚ୍ ଛ <i>chha</i>	”	ଚ୍ ନ୍ ଛ <i>chchna</i>
	”	ଜ <i>ja</i>	”	ଜ୍ ନ୍ <i>jna</i>
	”	ଜ୍ ଝ <i>jha</i>	”	ଜ୍ ନ୍ ଝ <i>jhnja</i>
କ୍ ନ	”	ଟ <i>ṭa</i>	”	କ୍ ନ୍ ଟ <i>ṭna</i>
	”	ଠ <i>ṭha</i>	”	କ୍ ନ୍ ଠ <i>ṭṭha</i>
	”	ଡ <i>ḍa</i>	”	କ୍ ନ୍ ଡ <i>ḍna</i>
	”	ଡ୍ ଢ <i>ḍha</i>	”	କ୍ ନ୍ ଢ <i>ḍḍha</i>
	”	ଣ <i>ṇa</i>	”	କ୍ ନ୍ ଣ <i>ṇna</i>
କ୍ ନ	”	ତ <i>ta</i>	”	କ୍ ନ୍ ତ <i>tna</i>
	”	ଥ <i>tha</i>	”	କ୍ ନ୍ ଥ <i>tntha</i>
	”	ଦ <i>da</i>	”	କ୍ ନ୍ ଦ <i>dna</i>
	”	ଧ <i>dha</i>	”	କ୍ ନ୍ ଧ <i>dnha</i>
	”	ନ <i>na</i>	”	କ୍ ନ୍ ନ୍ <i>nnna</i>
କ୍ ମ	”	ପ <i>pa</i>	”	କ୍ ନ୍ ମ୍ <i>mp</i>
	”	ଫ <i>pha</i>	”	କ୍ ନ୍ ମ୍ ଫ <i>mppha</i>
	”	ବ <i>ba</i>	”	କ୍ ନ୍ ବ <i>m̐ba</i>
	”	ଭ <i>bha</i>	”	କ୍ ନ୍ ଭ <i>m̐bha</i>
	”	ମ <i>ma</i>	”	କ୍ ନ୍ ମ୍ ମ <i>m̐mma</i>

(2) Sibilants preceding other consonants :—

କ୍ ଶ	with	ଟ <i>ṭa</i>	becomes	କ୍ ଶ୍ ଟ <i>ṭa</i>
	”	ଣ <i>ṇa</i>	”	କ୍ ଶ୍ ଣ <i>ṇa</i>
କ୍ ସ	”	ତ <i>ta</i>	”	କ୍ ଶ୍ ତ <i>sta</i>
	”	ଥ <i>tha</i>	”	କ୍ ଶ୍ ଥ <i>stha</i>
	”	ପ <i>pa</i>	”	କ୍ ଶ୍ ପ or ଶ୍ ସ୍ <i>spa</i>
	”	ଫ <i>pha</i>	”	କ୍ ଶ୍ ପ or ଶ୍ ସ୍ ଫ <i>spha</i>

(3) Miscellaneous :—

The letter କ୍ ଯ *ya* when following another consonant is written *by the side* of the letter with which it is combined. Thus କ୍ ଯ୍ *tya*.

When the letter କ୍ ବ *wa* follows another letter it is always pronounced *wa* (elsewhere it is always pronounced *ba*), and is written *under* the letter with which it is combined. Thus କ୍ ବ୍ *swa*.

When the letter କ୍ ର *ra* precedes a consonant it is written *above* the letter with which it is combined. Thus କ୍ ର୍ *rja*. When it follows a consonant, it takes the form *and* is written below, as in କ୍ ଡ *dra*. For *hra* and *tra*, see below.



The compound *stu* takes the altogether anomalous form of *ṣ*.

ṣ k	with ṣ ma	becomes	ṣ kma
ṣ	ra	or	ṣ kra
ṣ ch	cha		ṣ chcha
ṣ	chha		ṣ chchha
ṣ j	ṣ ṇa		ṣ jṇa (which is pronounced and transliterated <i>gyā</i> ).
ṣ t	ta		ṣ tta
ṣ	ttha		ṣ ttha
ṣ	pu		ṣ tpa
ṣ	ra	or	ṣ tra
ṣ	sa		ṣ tsa
ṣ	da		ṣ dda
ṣ	dha		ṣ ddha
ṣ	bha		ṣ dbha
ṣ p	pa		ṣ pta
ṣ b	da		ṣ bda
ṣ m	ha		ṣ mha (which is pronounced and transliterated <i>mḥa</i> ).
ṣ h	ma		ṣ hma

As in Sanskrit and Bengali, the short vowel *ṣ a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance *ṣ* is *ka*, not *k*. When the absence of *ṣ a* has to be noted, the mark (called in Oriyā *hasanta*) is used; thus *ṣ k*, as shown in the above list of compound consonants.

The sign , called *chandra-bindu* (i.e., moon and drop), indicates that a nasal sound is given to the vowel over which it stands as in *ṣ achhū*, we are. It is represented, in transliteration, by the sign ~ over the nasalized vowel.

The characters for the numerals are these—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

**Pronunciation.**—The pronunciation of the vowels is much the same as in Bengali. The short *a* is usually pronounced like the *o* in *hot* or *hod* (not, however, so positively as in Bengali), and at the end of a word, like the second *o* in *promote*. According to purists, it is pronounced, as in Hindi, like the *u* in *nut*, but even those who teach this admit that it is a counsel of perfection. The main difference in this respect between Oriyā and Bengali consists in the pronunciation of the vowel *ṣ*, corresponding to the Bengali *ṣ*, and the Sanskrit *ṣ*. This is pronounced *ru*, not *ri*, and will be transliterated *ru*. The diphthongs *ai* and *au* are, as in Bengali, pronounced as the *oi* in *oil*, and the *ou* in *house* respectively.<sup>1</sup> I have found no record in Oriyā of the broken vowels, *ā*, *ē*, and *ō* which are so common in Bengali.

There is one most important difference between Oriyā and Bengali, which affects nearly every word in the language. In pure Oriyā the final *a* at the end of a word is

<sup>1</sup> Mr. Beames compares the sound of the vowels in 'Guld Oirland.'

always pronounced. Thus in Oriyā ଘର a house is pronounced *ghara*, or rather *ghōrō*, but in Bengali ঘর is pronounced *ghar* (*ghōr*).

As a rule the pronunciation of the consonants is much clearer in Oriyā than in Bengali. There is not that elision of a *y* or *v* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters ଚ *cha* and ଛ *chha*, as if they were *tsa* and *tsha* respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oriyā, they are regularly pronounced *tsa* and *tsha* except when the vowel *e*, *ē*, *i*, or *ī* follows, when they have their proper sound. Thus ଚାଲ, go on, is pronounced *tsāla*, but ଚିତ୍ର a letter *chitrāu*. So ଛାତ୍ର *tshatā*, an umbrella, but ଛାତ୍ରୀ *chhiṭṭā*, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ଜ *ja* and ଝ *jha* as if they were *dza* and *dzha*, but not before *e*, *ē*, *i*, or *ī*. Thus in the south ଢାଳ *dzāla*, a net, ଝାଳ *dzhāla*, perspiration; but ଜିନିବାରା *jinibāra*, to conquer, and ଝିଆ *jhia*, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindi. ଢ and ଣ are pronounced both as *ḍa* and *ḍha* respectively and as *ṛa* and *ṛha* respectively. In the latter case, a dot is put under them. As we go south the *ṛ* sound disappears. Thus 'it will fall,' is *paṛiba* in Cuttack, but *paḍiba* (something like *pōrddibō*) in Puri.

In Bengali, the cerebral ঞ *ṇa* has altogether lost its true sound, and is pronounced exactly as the dental ন *na*. In Oriyā ঞ *ṇa* has preserved its true sound, as a strongly burred *ṇ*, almost like *ṇṛ* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the Oriyā word କଣ *kaṇa* is what would be represented in Bengali by কঁড়ি *kāṛō*.

ঞ, as in other Eastern Indo-Aryan languages, has two sounds that of *ya* and that of *ja*. The second is derivative, just as the English have corrupted 'Yehovah' to 'Jehovah.' When it is pronounced as *ja*, I shall henceforth transliterate it as *jā*, so as to distinguish it from ঞ *ja*. When ঞ is pronounced as *ya*, the Oriyās affix to it the sign ্, so that there are practically two letters, viz., ঞ *jā* and ঞ্ *yā*.

The letter ঞ্ *l*, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'mulk' (*u* as in *nut*).

The letter ঞ is pronounced as *b* except when in combination with other letters, when it is a clear *w*, as on স্বারা *swara*, a voice.

Of the three sibilants, ঞ *ś*, and ঞ *sh* are both properly pronounced as the *sh* in 'shell,' and ঞ *s* as the *s* in 'sin'; but in practice, they are all three pronounced alike, as the *s* in 'sin,'—thus exactly reversing the Bengali practice.

The letter ঞ which is properly *ksha*, is pronounced, and transliterated, *khyā*.

The compound ঞ *jā* is pronounced *gyā*, and is so transliterated.

So also the compound ঞ *mha* is pronounced *mbhā*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oriyā specimens which follow.

## ORIYĀ SKELETON GRAMMAR.

## I.—NOUNS—

(1) Rational beings, and places.—

	Full forms.		Colloquial forms.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>puruṣa</i> , a man	<i>puruṣa-mānē</i>		<i>puruṣhē</i>
Acc.	<i>puruṣa-ku</i>	<i>puruṣa-mānaṅku</i>		<i>puruṣaṅku</i>
Instr.	<i>puruṣa-dvārā</i>	<i>puruṣa-mānaṅka-dvārā</i>		<i>puruṣaṅka-dvārā</i>
Dat.	<i>puruṣa-ku</i>	<i>puruṣa-mānaṅku</i>		<i>puruṣaṅku</i>
Abl.	<i>puruṣa-ihāru</i>	<i>puruṣa-mānaṅka-ihāru</i>	<i>puruṣa-ihū</i>	<i>puruṣaṅka-ihū</i>
Gen.	<i>puruṣa-ra</i>	<i>puruṣa-mānaṅka-ra</i>		<i>puruṣa-mānaṅka</i>
Loc.	<i>puruṣa-ihārē</i>	<i>puruṣa-mānaṅka-ihārē</i>		<i>puruṣaṅka-ihārē</i>
Voc.	<i>hē puruṣa</i>	<i>hē puruṣa-mānē</i>		

In the Instrumental *dēi* or *karṭṭuka* may be substituted for *dvārā*.  
Instead of *mānē*, nouns of multitude like *dala* or *lōka* may be used to form the plural. When these are added, the noun is declined as if in the singular.

Nouns ending in *ē*, shorten it in the other cases; as *svāmī*, a husband; Acc. Sing. *svāmī-ku*, Nom. Plur. *svāmī-mānē*.

(2) Irrational beings, and common nouns without life.

*ghara*, a house.

	Sing.	Plur.	
Nom.	<i>ghara</i>	Usually found by adding noun of multitude, such as <i>sabū</i> , or <i>sakaḷa</i> , all. If <i>māna</i> is used, the nom. plur. is <i>māna</i> , not <i>mānē</i> .	If a noun ends in <i>ā</i> , <i>i</i> , or <i>u</i> , the locative ends only in <i>rē</i> ; thus <i>ghōṛā-rē</i> , on a horse; <i>paṣu-rē</i> , in a beast.
Acc.	<i>ghara</i>		Expletive additions.— <i>ta</i> is added to give emphasis, as in <i>bāpa-ta</i>
Instr.	<i>ghara-rē</i>		<i>sē-ihārē thilē</i> , it was father who was there. The suffix <i>ihā</i> or <i>ihū</i> has the force of a definite article. The first is used with irrational beings and things, the second with rational beings: thus <i>ghōṛā-ihā</i> , the horse, <i>pilā-ihū</i> , the child.
Dat.	<i>ghara-ku</i>		
Abl.	<i>ghara-ru</i> or <i>gharu</i>		
Gen.	<i>ghara-ra</i>		
Loc.	<i>gharē</i> , <i>ghara-rē</i>		

Adjectives rarely change for gender. *Taisamas* in *a* sometimes change the *a* to *ā* or *i* for the feminine; those in *i* to *inē*; those in *mān* to *matē*; and those in *vān* to *batē*.

## II.—PRONOUNS—

I.		Thou.		He, she.		It.
Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.	
Sing.						
Nom.	<i>mu</i> , <i>mū</i>	<i>amhē</i> <sup>1</sup>	<i>tumhē</i> <sup>2</sup>	<i>sē</i>	<i>sē</i>	<i>se</i> , <i>tāhā(-ku) tā(-ku)</i>
Acc. Dat.	<i>mō-tē</i>	<i>amhā-ku</i>	<i>tumhā-ku</i>	<i>tāhā-ku, tā-ku</i>	<i>tāhāṅku</i>	<i>tāhā(-ku) tā(-ku)</i>
Gen.	<i>mō-ra</i> , <i>mōka-ra</i>	<i>amhā-ra</i>	<i>tumhā-ra</i>	<i>tāhā-ra, tā-ra</i>	<i>tāhāṅka-ra</i>	<i>tāhā(-ra, tā-ra,</i> <i>tāhāṅka-ra)</i>
Obl.	<i>mō</i> , <i>mōhō</i>	<i>amhā</i>	<i>tumhā</i>	<i>tāhā</i> , <i>tā</i>	<i>tāhāṅka</i>	<i>tāhā, tāhā</i>
Plur.						
Nom.	<i>mō-mānē</i> <sup>1</sup>	<i>amhā-mānē</i>	<i>tumhā-mānē</i>	<i>sē-mānē</i>	<i>sē-mānē</i>	<i>sē-sakaḷa</i> and so on.
Obl.	<i>mō-mānaṅka</i> <sup>1</sup>	<i>amhā-mānaṅka</i>	<i>tumhā-mānaṅka</i>	<i>sē-mānaṅka</i>	<i>sē-mānaṅka</i>	

<sup>1</sup> Rare except in the north. <sup>2</sup> Spelt *amhē*, *tumhē*.

This.		That.		His (Your) Honour.	Self.
Thing or Inferior person.	Superior person.	Thing or Inferior person.	Superior person.		
Sing.					
Nom.	<i>ēhi</i> , <i>ēhā</i> , <i>ē</i>	<i>ēhi</i> , <i>ē</i>	<i>ēhi</i> , <i>ē</i>	<i>āpaṇa</i>	<i>āpē</i>
Obl.	<i>ēhā</i> , <i>ēhi</i>	<i>ēhi</i> , <i>ē</i>	<i>tāhāṅka</i>	<i>āpaṇaṅka</i>	<i>āpāṇa</i>
Plur.					
Nom.	<i>ēhi-sakaḷa</i>	<i>ēhi-mānē</i>	<i>ēhi-mānē</i>	<i>āpaṇa-mānē</i>	<i>āpāṇa-mānē</i>
	<i>ē-mānē</i>	<i>ēhi-sakaḷa</i>	<i>ēhi-mānē</i>		
	<i>ē-mānē</i>		<i>ēhi-mānē</i>		
			<i>ēhi-mānē</i>		
Who (Relative)		What (Relative)		Who?	
Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.
Sing.					
Nom.	<i>jē</i> , <i>jēhū</i>	<i>jē</i>	<i>kē</i> , <i>kiē</i> , <i>kēhū</i>	<i>kē</i> , <i>kiē</i> , <i>kēhū</i>	<i>ki</i> , <i>kana</i> , <i>kaṇa</i> , <i>kisa</i>
Acc. Dat.	<i>jāhā-ku</i>	<i>jāhā(-ku)</i> , <i>jā(-ku)</i>	<i>kāhā-ku</i>	<i>kāhāṅku</i>	<i>kāhā(-ku)</i>
Gen.	<i>jāhā-ra</i> , <i>jā-ra</i>	<i>jāhā-ra</i>	<i>kāhā-ra</i> , <i>kā-ra</i>	<i>kāhāṅka</i>	<i>kāhā(-ra)</i>
Obl.	<i>jāhā</i>	<i>jāhā</i>	<i>kāhā</i>	<i>kāhāṅka</i>	<i>kāhā</i>
Plur.					
Nom.	<i>jē-mānē</i>	<i>jē-sakaḷa</i>	<i>kēhū-mānē</i>	<i>kēhū-mānē</i>	
	<i>jē-mānē</i>				

*Kēhi*, *kēhē*, Gen., *kāhāri-ra*, or *kāhā-ra*, Obl., *kāhāri*, means 'some one', 'any one.' Its plural is *kēhi kēhi*, Obl. *kāhāri kāhāri*. *Kichhi*, *jēhū*, which; and *kēhū*, which?

The same expletive additions are used as in the case of nouns. Thus *tā-ta*, that exactly. *Muhī* means 'even I.' *Jē* is often added expletively at the end of a sentence, as in *ārē Baidā, chāli āsa, bhāta khāiba jē*, Baidā, come along, you will have to eat your rice. The cases are liable to contraction, as in the case of nouns, e.g., *mō-ihū*, from me. The syllable *hā* is often omitted, e.g., *tā-ra* for *tāhā-ra*.

## III.—VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *!* is frequently substituted for *u* and vice versa. Thus *lēli* for *nēli*, I took; *luhē* for *nuhē*, it is not; *paḥinē* for *paḥilē*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually become, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>aḥē</i>	<i>aḥū</i>	<i>hōē</i>	<i>hōū</i>	<i>hēli</i>	<i>hōilū, hēlū</i>	<i>hēbi</i>	<i>{ hōēlū hēbū hōēba hēba hōēlē hēlē }</i>	<i>huanṭi</i>	<i>huanṭu</i>
2. <i>aḥu</i>	<i>aḥa</i>	<i>hō</i>	<i>hūa</i>	<i>hēlu</i>	<i>hōila, hēla</i>	<i>hēbu</i>	<i>{ hōēba hēba hōēlē hēlē }</i>	<i>huanṭu</i>	<i>huanṭa</i>
3. <i>aḥē, aḥai</i>	<i>aḥanti</i>	<i>hūē</i>	<i>huanṭi</i>	<i>hēlā</i>	<i>hōilē, hēlē</i>	<i>hēba</i>	<i>{ hōēlē hēlē }</i>	<i>huanṭi</i>	<i>huanṭē</i>

Imperative, *hō*, become, *hōū*, let him become; *hūa*, become ye; *hūanṭu*, let them become.

Verbal noun, *hōēba* or *hēba*. Participles, Present, *hēu*; Continuative, *huanṭē*; Past, *hōi*; Conditional Past, *hōilē, hēlē*.

3. Negative Verb Substantive; Pres. Sing. 1, *nuhē*; 2, *nuhu*; 3, *nuhē*. Plur. 1, *nāhū*; 2, *nāha*; 3, *nāhanti*. Past Sing. 1, *nōhili*, and so on. Future, *nōhili*.

B. Verbs both Substantive and Auxiliary.

1. I am, etc.		2. I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ achhē achhi }</i>	<i>achhū</i>	<i>thāē</i>	<i>thāū</i>	<i>thili</i>	<i>thilū</i>	<i>thibi</i>	<i>{ thibū thibā }</i>	<i>thānti</i>	<i>thāntu</i>
2. <i>achhu</i>	<i>achha</i>	<i>{ thā thāu }</i>	<i>thāa</i>	<i>thilu</i>	<i>thila</i>	<i>thibu</i>	<i>thiba</i>	<i>thāntu</i>	<i>thānta</i>
3. <i>{ achhāi achhē achhi }</i>	<i>achhanti</i>	<i>thāē</i>	<i>thānti</i>	<i>thilā</i>	<i>thilē</i>	<i>thiba</i>	<i>thibē</i>	<i>thānti</i>	<i>thāntē</i>

Imperative, *thā*, remain thou; *thāū*, let him remain; *thāa*, remain ye; *thāntu*, let them remain.

Verbal noun; *thibā*. Participles, Present, *thāu*; Continuative, *thāntē*; Past, *thāi*; Conditional Past, *thilē*.

C. Finite Verb, *dēkhibā-ra*, to remain.

Verbal nouns; Present, *dēkhibā*, seeing (in the future); Past, *dēkhibā*, seeing (in the past); Present, *dēkhā*, *dēkhan*, seeing (in the present).

Participles; Present, *dēkhu* or *dēkhū*, seeing; Continuative, *dēkhantē*, whilst seeing, on seeing, about to see; Past, *dēkhi*, having seen; Conditional Past, *dēkhilē*, if (I) had seen; Imperfect Past, *dēkhu-thilē*, though (I) was seeing; *dēkhi-thilē*, though (I) had seen; Relative Present, *dēkhibā*, which is seen, or will be seen; Relative Present Definite, *dēkhu-thibā*, which is being seen; Relative Past, *dēkhibā*, which was seen; Relative Perfect, *dēkhi-thibā*, which has been seen.

Adverbial forms; *dēkhibā-mātra*, immediately on seeing; *dēkhibā-rakāṣē*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond. (if I see)		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ dēkhē dēkhi }</i>	<i>dēkhū</i>	<i>dēkhili</i>	<i>dēkhilū</i>	<i>{ dēkhibi dēkhimi }</i>	<i>{ dēkhibū dēkhibā }</i>	<i>dēkhanti</i>	<i>dēkhantu</i>	<i>dēkhē</i>	<i>dēkhū</i>
2. <i>dēkhu</i>	<i>dēkha</i>	<i>dēkhiu</i>	<i>dēkhila</i>	<i>dēkhibu</i>	<i>dēkhibā</i>	<i>dēkhantu</i>	<i>dēkhanta</i>	<i>dēkh</i>	<i>dēkha</i>
3. <i>{ dēkhē dēkhāi }</i>	<i>dēkhanti</i>	<i>dēkhilā</i>	<i>dēkhilē</i>	<i>dēkhibā</i>	<i>dēkhibē</i>	<i>dēkhantā</i>	<i>dēkhantē</i>	<i>dēkhu</i>	<i>{ dēkhantu dēkhantu }</i>

(b) Periphrastic tenses—

1. Present Definite; *dēkhu-achhē* or *dēkhu chhē*, I am seeing, and so on; negative, *dēkhu-nuhē*, I am not seeing; Imperfect, *dēkhu-thilē*, I was seeing, and so on; Habitual Imperfect, *dēkhu-thāē*, I usually was seeing, I then was seeing; Future Conditional, *dēkhu-thibi*, I may be seeing, I shall be seeing; Imperfect Conditional, *dēkhu-thānti*, (if) I were seeing.
2. Perfect, *dēkhi-achhē* or *dēkhi-chhē*, I have seen; Pluperfect, *dēkhi-thilē*, I had seen; Habitual Pluperfect, *dēkhi-thāē*, I usually had seen, I then had seen; Past-Future Conditional, *dēkhi-thibi*, I may have seen, I shall have seen; Pluperfect Conditional, *dēkhi-thānti*, (if) I had seen.

D. Irregular Verbs, *jibā-ra*, to go. Pres., *jāē*, etc., like *thāē*: Past, *gāi*; Future, *jimi* or *jibi*. Verb. noun, *jibā*; Pres. part., *jāu*; Past Part., *jāi*; Contin. part., *jāntē*; Cond. part., *gālē*.

*Hēbā-ra* and *thibā-ra* are given above.

*Dēbā-ra*, to give, has Present Sing. 1, *dēāṣ*; 2, *dēu*; 3, *dēā*, *dēa*; Plur. 1, *dēū*; 2, *dēya*; 3, *dēyanti*; Past, *dēli*; Fut., *dēbi*; Habit. past, *dēyanti*. *Nēbā-ra*, to take, is declined in the same way.

*Piḥā-ra*, to drink, has Present Sing. 1, *piyi*; 2, *piyu*; 3, *piyē*; Plur. 1, *piyū*; 2, *piya*; 3, *piyanti*.

The verbs *karibā-ra*, to do, *māribā-ra*, to strike, and *āsibā-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle. Thus *kali* or *karili*, I did, *kalē*, if (I) had done; *māli* or *māri*, I struck, *mālē* or *mārilē*, if (I) had struck; *āli* or *āli*, I came; *ālē* or *ārilē*, if (I) had come.

E. Causal Verbs, add *ā* to the root, as *dēkhāē*, I cause to see. Roots ending in *ā* change that *ā* to *u*. Thus *khai*, I eat, *khuāi*, I cause to eat. The causal of *dēbā-ra*, to give, is *dēyābā-ra*; of *nēbā-ra*, to take, *niyābā-ra*; and of *piḥā-ra*, to drink, *piyābā-ra*.

F. Passive Voice. Formed by conjugating the present Verbal noun in *ā*, with *jibā-ra*, to go. Thus, *dēkhā jāi*, I am seen.

G. Expletive additions. The letter *ta* added gives emphasis, e.g., *achhi-ta*, I am indeed. *ṭi* and *ni* are added without affecting the meaning much, as in *tu jibu-ṭi*, will you go; *sē galē-ni*, he has gone already.

H. Examples of the use of the Relative Participles—

1. *mu-dēbā dhāna*, the corn which I give.
2. *ghushuri-khāu-thibā tashu*, the husks which the swine are eating.
3. *mu-dēlā taṅkā*, the rupee which I gave.
4. *mu-dēi-thibā taṅkā*, the rupee which I have given.

The form of Oṛiyā spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oṛiyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oṛiyā current hand-writing. The second is given in Oṛiyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oṛiyā Grammar is the word *jānu*, having gone. We may also note *nañlā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, *i.e.*, the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēsaba-kōñi*, of Markaṇḍa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.



## III.—VERBS

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *I* is frequently substituted for *a* and vice versa. Thus *lāli* for *nāli*, I took; *luhē* for *nukhē*, it is not; *padhinē* for *padhile*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually became, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>aṭē</i>	<i>aṭū</i>	<i>hōē</i>	<i>hū</i>	<i>hēli</i>	<i>hōilū, hēlū</i>	<i>hēbi</i>	<i>{ hōbū hēbū hōbā hēbā hōbē hēbē }</i>	<i>kuanti</i>	<i>kuantu</i>
2. <i>aṭu</i>	<i>aṭa</i>	<i>hō</i>	<i>hūa</i>	<i>hēlu</i>	<i>hōila, hēla</i>	<i>hēbu</i>	<i>{ hōbā hēbā hōbē hēbē }</i>	<i>kuantu</i>	<i>kuantā</i>
3. <i>aṭē, aṭai</i>	<i>aṭanti</i>	<i>hūē</i>	<i>hūanti</i>	<i>hēlā</i>	<i>hōilē, hēlē</i>	<i>hēbā</i>	<i>{ hōbē hēbē }</i>	<i>kuantiā</i>	<i>kuantē</i>

Imperative, *hō*, become, *hūa*, let him become; *hūanti*, let them become.

Verbal noun, *hōibā* or *hēbā*. Participles, Present, *hēu*; Continuative, *kuantē*; Past, *hōi*; Conditional Past, *hōilē, hēlē*.

3. Negative Verb Substantive; Pres. Sing. 1, *nūhē*; 2, *nūhu*; 3, *nūhē*. Plur. 1, *nāhū*; 2, *nāha*; 3, *nāhanti*. Past Sing. 1, *nōhili*, and so on. Future, *nōhili*.

B. Verbs both Substantive and Auxiliary.

1. I am, etc.		2. I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ achhē achhi }</i>	<i>achhū</i>	<i>thāē</i>	<i>thāū</i>	<i>thāli</i>	<i>thālu</i>	<i>thābi</i>	<i>{ thābū thābā }</i>	<i>thānti</i>	<i>thāntu</i>
2. <i>achhu</i>	<i>achha</i>	<i>{ thāē thāu }</i>	<i>thāa</i>	<i>thālu</i>	<i>thāla</i>	<i>thābu</i>	<i>thāba</i>	<i>thāntu</i>	<i>thānta</i>
3. <i>{ achhāi, achhē achhi }</i>	<i>achhanti</i>	<i>thāē</i>	<i>thānti</i>	<i>thāilā</i>	<i>thāilē</i>	<i>thāba</i>	<i>thābē</i>	<i>thāntā</i>	<i>thāntē</i>

Imperative, *thā*, remain thou; *thāu*, let him remain; *thāa*, remain ye; *thāntu*, let them remain.

Verbal noun; *thābā*. Participles, Present, *thāu*; Continuative, *thāntē*; Past, *thāi*; Conditional Past, *thāilē*.

C. Finite Verb, *dēkhibā-ra*, to remain.

Verbal nouns; Present, *dēkhibā*, seeing (in the future); Past, *dēkhibā*, seeing (in the past); Present, *dēkhā*, *dēkhan*, seeing (in the present).

Participles; Present, *dēkhu* or *dēkhū*, seeing; Continuative, *dēkhanē*, whilst seeing, on seeing, about to see; Past, *dēkhā*, having seen; Conditional Past, *dēkhilē*, if (I) had seen; Imperfect Past, *dēkhu-thilē*, though (I) was seeing; *dēkhi-thilē*, though (I) had seen; Relative Present, *dēkhibā*, which is seen, or will be seen; Relative Present Definite, *dēkhu-thāi*, which is being seen; Relative Past, *dēkhibā*, which was seen; Relative Perfect, *dēkhi-thāi*, which has been seen.

Adverbial forms; *dēkhibā-mātra*, immediately on seeing; *dēkhibā-sakāṣē*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond. (if I see)		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ dēkhē dēkhi }</i>	<i>dēkhū</i>	<i>dēkhili</i>	<i>dēkhilū</i>	<i>{ dēkhibi dēkhimi }</i>	<i>{ dēkhibū dēkhibā }</i>	<i>dēkhanti</i>	<i>dēkhantu</i>	<i>dēkhē</i>	<i>dēkhū</i>
2. <i>dēkhu</i>	<i>dēkha</i>	<i>dēkhiu</i>	<i>dēkhila</i>	<i>dēkhibu</i>	<i>dēkhiba</i>	<i>dēkhantu</i>	<i>dēkhanta</i>	<i>dēkh</i>	<i>dēkha</i>
3. <i>{ dēkhāi dēkhā }</i>	<i>dēkhanti</i>	<i>dēkhilā</i>	<i>dēkhilē</i>	<i>dēkhiba</i>	<i>dēkhibē</i>	<i>dēkhanā</i>	<i>dēkhanē</i>	<i>dēkhu</i>	<i>{ dēkhanu dēkhanā }</i>

(b) Periphrastic tenses—

1. Present Definite; *dēkhu-achhē* or *dēkhu chhē*, I am seeing, and so on; negative, *dēkhu-nūhē*, I am not seeing; Imperfect, *dēkhu-thili*, I was seeing, and so on; Habitual Imperfect, *dēkhu-thāē*, I usually was seeing, I then was seeing; Future Conditional, *dēkhu-thibi*, I may be seeing, I shall be seeing; Imperfect Conditional, *dēkhu-thānti*, (if) I were seeing.
2. Perfect, *dēkhi-achhē* or *dēkhi-chhē*, I have seen; Pluperfect, *dēkhi-thili*, I had seen; Habitual Pluperfect, *dēkhi-thāē*, I usually had seen, I then had seen; Past-Future Conditional, *dēkhi-thibi*, I may have seen, I shall have seen; Pluperfect Conditional, *dēkhi-thānti*, (if) I had seen.

D. Irregular Verbs, *jībā-ra*, to go. Pres. *jāē*, etc., like *thāē*; Past, *gali*; Future, *jimi* or *jibi*. Verb. noun, *jibā*; Pres. part., *jāu*; Past Part., *jāi*; Contin. part., *jāntē*; Cond. part., *galē*.

*Hēbā-ra* and *thibā-ra* are given above.

*Dēbā-ra*, to give, has Present Sing. 1, *dēai*; 2, *dēu*; 3, *dēē, dia*; Plur. 1, *dēū*; 2, *diya*; 3, *diyanti*; Past, *dēli*; Fut., *dēbi*; Habit. past, *diyanti*. *Nēbā-ra*, to take, is declined in the same way.

*Piibā-ra*, to drink, has Present Sing. 1, *piyi*; 2, *piyu*; 3, *piyē*; Plur., 1, *piyū*; 2, *piya*; 3, *piyanti*.

The verbs *karibā-ra*, to do, *māribā-ra*, to strike, and *āribā-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle. Thus *kali* or *karilē*, I did, *kālē*, if (I) had done; *māli* or *mārilē*, I struck, *māilē* or *mārilē*, if (I) had struck; *āli* (not *āilē*) or *ārilē*, I came; *āilē* or *ārilē*, if (I) had come.

E. Causal Verbs, add *ā* to the root, as *dēkhāē*, I cause to see. Roots ending in *ā* change that *ā* to *u*. Thus *kāi*, I eat, *khūi*, I cause to eat. The causal of *dēbā-ra*, to give, is *diyāibā-ra*; of *nēbā-ra*, to take, *niyāibā-ra*; and of *piibā-ra*, to drink, *piyāibā-ra*.

F. Passive Voice. Formed by conjugating the present Verbal noun in *ā*, with *jībā-ra*, to go. Thus, *dēkhā jāi*, I am seen.

G. Expletive additions. The letter *ta* added gives emphasis, e.g., *achhi-ta*, I am indeed. *Ti* and *ni* are added without affecting the meaning much, as in *tu jibū-ta*, will you go; *sē galē-ta*, he has gone already.

H. Examples of the use of the Relative Participles—

1. *mu-dēbā dhāna*, the corn which I give.
2. *ghushuri-khāu-thibā tashu*, the hucks which the swine are eating.
3. *mu-dēlā tānkā*, the rupee which I gave.
4. *mu-dēi-thibā tānkā*, the rupee which I have given.

The form of Oṛiyā spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oṛiyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oṛiyā current hand-writing. The second is given in Oṛiyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oṛiyā Grammar is the word *jāunu*, having gone. We may also note *nañlā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, *i.e.*, the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēsāba-kōñi*, of Markaṇḍa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.

## EASTERN GROUP.

## STANDARD DIALECT.

(CUTTACK DISTRICT)

**SPECIMEN I.**

ମୁଦିଆ ନିରା ରାଜ । ସେଥୁ ଉତ୍ତରୁ ବୋଇତି ବାମ ଆଗକୁ ଯାଏ । ବାମ ଟାଣୁ ପ୍ରତିଷ୍ଠି ବେଶି ନମ୍ବୁ କିଛି । ଫୁଟି ଧାନ୍ଦ ଯାଉଁ





[No. 1.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

## SPECIMEN I.

ଜଣକର ଦୁଇ ପୁଅ ଥିଲା । ତାଙ୍କ ମଧ୍ୟରେ ଯେ ବଢ଼ିଥିବେ ସାନ ସେ ଅପଣା ବାପକୁ କହିଲା, ବାପା, ମୋ ବାପାଙ୍କ ଯେଉଁ ସମ୍ପତ୍ତି ପଡ଼ିବ ତାହା ମୋତେ ଦିଅ । ବାପ ଅପଣା ବିଷୟକୁ ସେମାନଙ୍କ ଭିତରେ ବାଣୀ ଦେଲା । ବେଶି ଦିନ ନ ଯାଉଣୁ ସାନ ପୁଅ ନିଜର ସବୁ ସେଇ କୌଣସି ଦୂରଦେଶକୁ ଚାଲି ଯାଇ ବଦଳେପୁରିରେ ସେ ସବୁ ଉଡ଼ାଇ ଦେଲା । ତାହାର ବିଷୟ ଯାକ ସରଗଲୁ ସେ ଦେଶରେ ବଡ଼ ଅବାଳ ପଡ଼ିଲା, ତହିଁ ତାହାର ବଡ଼ କଷ୍ଟ ହେଲା । ତହିଁରେ ସେ ଯାଇ ସେଠାର ଜଣେ ନଗରବାସୀର ଅଣ୍ଡା ନେଲା । ନଗରବାସୀ ତାକୁ ଘୁଷୁରପରି ଚାରିବାପାରି ନିଲକୁ ପଠାଇଲା । ସେ ଭୋକରେ ଘୁଷୁର ଖାଉଥିବା ତସୁ ଖାଇ ପେଟ ପୁରାଇବାକୁ ଇଚ୍ଛା କରୁଥିଲା, ମାତ୍ର ତାହା ତାକୁ କେହି ଦେଲା ନାହିଁ । ଯେତେବେଳେ ତାହାର ଚେତା ହେଲା ସେ ଯାହା ମୋହୋ ବାପର କେତେ ମୁଲ୍ୟ ଖାଇକରି ବାଣୀ ଦେଉ ଅଛନ୍ତି ମୁଁ ଭୋକରେ ମରୁ ଅଛି, ମୁଁ ତୁଠି ବାପ ପାଖକୁ ଯିବି ଓ ତାଙ୍କୁ କହିବି, ବାପା, ମୁଁ ତୁମ୍ଭ ଅଗରେ ଇଶ୍ବରଙ୍କଠାରେ ଦ୍ରୋହ କରୁ ଅଛି, ଓ ତୁମ୍ଭର ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ମୋତେ ମୁଲ୍ୟ କର ରଖ । ସେସ୍ତ ଉତ୍ତରୁ ସେ ତୁଠି ବାପ ପାଖକୁ ଗଲା । ବାପ ତାକୁ ଦୂରରୁ ଦେଖି ଦୟା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହା ବେକ ଧରି ତାକୁ ଚୁମ୍ବି ଦେଲା । ପୁଅ ବାପକୁ କହିଲା ବାପା ମୁଁ ତୁମ୍ଭ ଅଗରେ ଇଶ୍ବରଙ୍କଠାରେ ଦ୍ରୋହ କରୁ ଅଛି, ଏଣୁ ତୁମ୍ଭ ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ତାହା ଶୁଣି ବାପ ଶୁକରମାନଙ୍କୁ କହିଲା ସବୁ ଲୁଗା ଠାରୁ ଭଲ ଲୁଗା ଅଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହା ହାତରେ ମୁଦ ନାହିଁ ବସ ଓ ଗୋଡ଼ରେ ଯୋଡ଼ା ପିନ୍ଧାଇ ଦିଅ, ଓ ଭଲ ପ୍ରବ୍ୟ ଖାଇ ପିଇ ମଉଜ କର, କିମ୍ପାଇ ମୋର ଏହି ପୁଅ ମର ପୁଣି ବଢ଼ିଲା ଓ ହଜି ପୁଣି ମିଳିଲା । ତହିଁ ସେମାନେ ମଉଜ କରିବାକୁ ଲାଗିଲେ ॥

ତେବେବେଳେ ବଡ଼ ପୁଅ ବଳରେ କାମ କରୁଥିଲା । ସେ ଅସି ଘର ପାଖରେ ପହଞ୍ଚିଲା ବେଳେ ନାଚ ଓ ବାଜାର ଶବ୍ଦ ଶୁଣିଲା । ତହିଁ ସେ ଜଣେ ଶୁକରକୁ ଡାକି ପଚାରିଲା ଏ କଅଣ । ଶୁକର କହିଲା ତୁମ୍ଭ ଭାଇ ଅସି ଅଛନ୍ତି ଓ ତୁମ୍ଭ ବାପା ତାହାକୁ ଭଲ ଅବସ୍ଥାରେ ପାଇ ମଉଜ କରୁ ଅଛନ୍ତି । ତାହା ଶୁଣି ସେ ଶଗ ହୋଇ ଭିତରକୁ ଯିବାକୁ ମନିଲା ନାହିଁ । ଏଣୁ ତାହା ବାପ ବାହାରକୁ ଅସି ତାକୁ ବହୁତ ଗୁହାରିଲା । ତହିଁ ସେ ବାପକୁ ଉତ୍ତର ଦେଲା । ଦେଖ, ମୁଁ ବହୁକାଳ ତୁମ୍ଭର ସେବା କରୁ ଅଛି, କେବେହେଁ ତୁମ୍ଭର କଥାକୁ ଏତି ଦେଇ ନାହିଁ, ତଥାପି ମୋହୋ ବହୁକାଳକ୍ଷଣ ସଙ୍ଗରେ ମଉଜ କରିବା ପାଇଁ ମୋତେ ଗୋଟିଏ ଛେଳି କୁଅ କେବେ ଦେଇ ନାହିଁ । ମାତ୍ର ଯଦି ତୁମ୍ଭର ଏହି ପୁଅ ଦାର ରଖି ସବୁ ସମ୍ପତ୍ତି ନଷ୍ଟ କରୁ ଅଛି ତେବେହେଁ ସେ ଅସିବା ମାତ୍ରେ ତାହା ପାଇଁ ମଉଜ କର । ବାପ କହିଲା, ପୁଅ ତୁମ୍ଭେ ସବୁବେଳେ ମୋହୋ ପାଖରେ ଅଛ, ମୋହର ଯାହା କିଛି ତାହା ତୁମ୍ଭର ଅଟେ, ମାତ୍ର ତୁମ୍ଭର ଏହି ଭାଇ ମର ପୁଣି ବଢ଼ିବାକୁ ଓ ହଜି ପୁଣି ମିଳିବାକୁ ତାହା ପାଇଁ ମଉଜ କରିବାର ଉଚିତ ॥

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Jana-ka-ra	dui	pua	thilā.	Tānka	madhya-rē	jē	bayasa-rē
<i>Man-one-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them</i>	<i>midst-in</i>	<i>that</i>	<i>age-in</i>
sāna	sē	āpanā	bāpa-ku	kahilā,	'bāpā,	mō	bānta-rē
<i>young-one</i>	<i>he</i>	<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>my</i>	<i>share-in</i>
sampatti	pariba,	tāhā	mōtē	dia.'	Bāpa	āpanā	bishaya-ku
<i>property</i>	<i>will-fall,</i>	<i>that</i>	<i>to-me</i>	<i>give.'</i>	<i>The-father</i>	<i>his-own</i>	<i>property</i>
sē-mānanka-bhitarē	bānti	dēlā.	Bēsi	dina	na	jā-uṇu	sāna
<i>them-amongst</i>	<i>dividing</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>having-gone</i>	<i>the-younger</i>
pua	nija-ra	sarbbasva	ghēni	kaṇasi	dūra-dēsa-ku	chāli-jāi,	
<i>son</i>	<i>himself-of</i>	<i>all-things</i>	<i>taking</i>	<i>a-certain</i>	<i>distant-land-to</i>	<i>going-going,</i>	
bada-khēyāli-rē	sē	sabu	urāi	dēlā.	Tāhā-rā	bishaya-jāka	
<i>bad-mind-in</i>	<i>that</i>	<i>all</i>	<i>wasting</i>	<i>gave.</i>	<i>His</i>	<i>property-all</i>	
sari-galā-ru,	sē	dēsa-rē	bara	akāla	parilā ;	tahū	
<i>spent-on-having-gone,</i>	<i>that</i>	<i>land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell ;</i>	<i>therefrom</i>	
tābā-ra	bara	kaṣṭa	hēlā.	Tahī-rē	sē	jāi	sē-thā-ra
<i>his</i>	<i>great</i>	<i>want</i>	<i>became.</i>	<i>Thereupon</i>	<i>he</i>	<i>going</i>	<i>that-place-of</i>
janē	nagara-bāsī-ra	āsrā	nēlā.	Nagarā-bāsī	tā-ku		
<i>one-person</i>	<i>town-resident-of</i>	<i>shelter</i>	<i>took.</i>	<i>The-town-resident</i>	<i>him</i>		
ghushuri-pala	charāibā	pāi	bila-ku	paṭhailā.	Sē	bhōka-rē	
<i>swine-flock</i>	<i>grazing</i>	<i>for</i>	<i>the-field-to</i>	<i>sent.</i>	<i>He</i>	<i>hunger-in</i>	
ghushuri	khāu-thibā	tashu	khāi	pēta	purāibā-ku	ichchhā	
<i>(by-the)-swine</i>	<i>being-eaten</i>	<i>husks</i>	<i>eating</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kari-thilā,	mātra	tāhā	tā-ku	kēhi	dēlā	nāhī.	Jētebēlē
<i>made,</i>	<i>but</i>	<i>that</i>	<i>him-to</i>	<i>any-one</i>	<i>gave</i>	<i>not.</i>	<i>When</i>
chētā	hēlā,	sē	pāñchilā,	'mōhō	bāpa-ra	kētē	mulīā
<i>senses</i>	<i>happened,</i>	<i>he</i>	<i>thought,</i>	<i>'my</i>	<i>father's</i>	<i>how-many</i>	<i>labourers</i>
khāi-kari	bānti	dēu-achhanti,	mu	bhōka-rē	maru-achhi.	Mu	
<i>eating-doing</i>	<i>dividing</i>	<i>giving-are,</i>	<i>I</i>	<i>hunger-in</i>	<i>dying-am.</i>	<i>I</i>	
uṭhi	bāpa-pākha-ku	jibi,	ō	tānku	kahibi,	"bāpā,	mu
<i>rising</i>	<i>father-side-to</i>	<i>will-go,</i>	<i>and</i>	<i>to-him</i>	<i>will-say,</i>	<i>"father,</i>	<i>I</i>
tumbha	āga-rē	Īśvaraṅka-thārē	drōha	kari-achhi,	ō	tumbha-ra	
<i>your</i>	<i>presence-in</i>	<i>God-of-before</i>	<i>sin</i>	<i>done-have,</i>	<i>and</i>	<i>your</i>	

pua-nā-ra jōgya nuhē, mōtē muliā kari rakha." ' Sēthi-uttāru  
 son-name-of fit am-not, me labourer making keep." ' That-after  
 sē uṭhi bāpa-pākha-ku galā. Bāpa tā-ku dūra-ru dēkhi  
 he rising father-side-to went. Father him distance-from seeing  
 dayā kalā, puṇi dhāi jāi tāhā bēka dhari tā-ku chumā  
 pity did, and running going his neck holding him-to kiss  
 dēlā. Pua bāpa-ku kahilā, ' bāpā, mu tumbha āga-rē  
 gave. The-son the-father-to said, 'father, I your presence-in  
 Īśvaraṅka-ṭhārē droha kari-achhi, ēṇu tumbha pua-nā-ra jōgya  
 God-of-before sin done-have, hence your son-name-of fit  
 nuhē.' Tāhā śuṇi bāpa chākara-mānaṅku kahilā, ' sabu  
 I-am-not.' That hearing the-father the-servants-to said, 'all  
 lugā-ṭhāru bhala lugā āṇi ēhā-ku pindhāa; ēhā  
 cloth-from good cloth bringing this-(person)-to put-on; this-(person's)  
 hāta-rē mudī nāi dia, ō gōrā-rē jōtā pindhāi dia,  
 hand-on ring putting give, and feet-on shoes putting-on give,  
 ō bhala drabya khāi pii māṭja kara; kipāki  
 and good thing eating drinking merry-making do; because  
 mōra ēhi pua mari, puṇi bañchilā; ō haji, puṇi miṭilā.  
 my this son having-died, again survived; and being-lost, again was-got.'  
 Tahū sē-mānē māṭja karibā-ku lāgilē.  
 Thereupon they merry-making doing-to began.

Tētēbēlē bara pua bila-rē kāma karu-ṭhilā. Sē āsi  
 At-that-time the-elder son in-the-field work doing-was. He coming  
 ghara-pākha-rē pahañchilā-bēlē, nācha ō bājā-ra śabda śuṇilā.  
 house-side-to arriving-time-at, dancing and music-of sound heard.  
 Tahū sē jaṇē chākara-ku dāki pachārilā, ' ē kaāṇa ?  
 Thereupon he a-person servant calling asked, 'this what ?'  
 Chākara kahilā, 'tumbha bhāi āsi-achhanti, ō tumbha bāpā  
 The-servant said, 'your brother come-has, and your father  
 tāhān-ku bhala abasthā-rē pāi māṭja karu-achhanti.' Tāhā  
 him good state-in getting merry-making doing-is.' That  
 śuṇi sē rāga hōi, bhitara-ku jibā-ku māṅgilā  
 hearing he (in-)anger having-become, inside-to going-for desired  
 nāhī. Ēṇu tāhā bāpa bāhāra-ku āsi tā-ku bahuta bujhāilā.  
 not. Therefore his father outside-to coming him much entreated.  
 Tahū sē bāpa-ku utara dēlā, 'dēkha, mu bahu-kāla  
 Thereupon he the-father-to reply gave, 'see, I (for)-long-time  
 tumbha-ra sēbā karu-achhi; kēbēhē tumbha-ra kathā-ku ēri  
 your service doing-am; ever your word transgressing  
 dēi nāhī; tathāpi mōhō bandhu-bāndhabaṅka saṅga-rē  
 I-gave not; nevertheless my friend-relatives company-in

maūja                      karibā-pāī                      môtē                      gōti-ē                      chhēli-chhuā                      kēbē  
*merry-making                      make-for                      me                      a-single                      goat-young-one                      ever*  
 dēi-nāhā.                      Mātra                      j̄di-cha                      tumbha-ra                      ēhi                      pua                      dāri                      rakhi  
*you-have-not-given.                      But                      though                      your                      this                      son                      harlot                      keeping*  
 sabu                      sampatti                      nashṭa                      kari-achhi,                      tēbēhē                      sē                      āsibā-mātrē  
*all                      property                      destroyed                      made-has,                      yet                      he                      immediately-on-coming*  
 tumbhē                      tāhā                      pāī                      maūja                      kala.'                      Bāpa                      kahilā,                      'pua,                      tumbhē  
*you                      him                      for merry-making                      did.'                      The-father                      said,                      'son,                      you*  
 sabu-bēlē                      mōhō                      pākha-rē                      aohha,                      mōha-ra                      jāhā                      kichhi,                      tāhā  
*at-all-times                      my                      side-by                      are,                      my                      what                      anything,                      that*  
 tumbha-ra                      aṭē;                      mātra                      tumbha-ra                      ēhi                      bhāi                      mari,                      puṇi  
*yours                      is;                      but                      your                      this                      brother                      having-died,                      again*  
 bañchibā-ru;                      ō                      haji,                      puṇi                      miḷibā-ru;  
*surviving-on-account-of;                      and                      being-lost,                      again                      being-found-on-account-of;*  
 tāhā                      pāī                      maūja                      karibā-ra                      uchita.'  
*that                      for merry-making                      doing                      (is)-fit.'*

[No. 2.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP,

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

## SPECIMEN II.

## A FOLKSONG—THE KESABA-KOILI.

କୋଇଲି କେଶବ ଯେ ମଥୁରାକୁ ଗଲା ।	କୋଇଲି ଶୁଣିବେ ମୁଁ ମାଉଲି ପୁରୁଷେ ।
କାହାଁ ବୋଲେ ଗଲା ପୁଅ ବାହୁଡ଼ି ନଇଲା ଲେ କୋଇଲି । ୧ ।	ଶୁଣି ଅବା ଗଲେ କୃଷ୍ଣ ସେହି ପରାବେ ଲେ କୋଇଲି । ୨ ।
କୋଇଲି ଖଣ୍ଡ ଶୀର ଦେବ ମୁଁ କାହାକୁ ।	କୋଇଲି କୃତପଣେ ଅଇଲା ଅନ୍ଧର ।
କାଉବାର ପୁଅ ଗଲା ମଥୁରା ପୁରକୁ ଲେ କୋଇଲି । ୩ ।	ଯାଏ ବୋଲି ଭଣ୍ଡି ନେଲା ବସାଇ ରଥରେ ଲେ କୋଇଲି । ୪ ।
କୋଇଲି ଲେ ପୁଅ ବାହୁଡ଼ି ନଇଲା ।	କୋଇଲି ହୁରୁହୁରୁ କୁହ ନ ରହିଲା ।
ଗହନେ ବୁଦାବନ ଶୋଭା ନପାଇଲା ଲେ କୋଇଲି । ୫ ।	ହଗଡ଼ା ସାରିଣ କୃଷ୍ଣ ମଥୁରା ରହିଲା ଲେ କୋଇଲି । ୬ ।
କୋଇଲି ଘର ମୋର ନ ମଣନ୍ତି ନନ୍ଦ ।	କୋଇଲି ନିଶାକାଳେ ହରି ମାଗେ ଗୁନ ।
ଘଟଣ ନ ଦେଖେ ପୁର ନଥିଲେ ଗୋବିନ୍ଦ ଲେ କୋଇଲି । ୭ ।	ନନ୍ଦନ ଟେକି ଅ ଚାକୁ ରାଉଅନ୍ତି ନନ୍ଦ ଲେ କୋଇଲି । ୮ ।
କୋଇଲି ନନ୍ଦ ଦେହ ପାଶାଣେ ଗଢ଼ିଲା ।	କୋଇଲି ଟହ ଟହ ହୁଅନ୍ତି ବୋଲେ ।
ନନ୍ଦନେ କଳ୍ପନ ଦେଇ ରଥେ ବସାଇଲା ଲେ କୋଇଲି । ୯ ।	ଟଳଟଳ ହେଉଥାନ୍ତି ଝୁଲିବାର ବେଳେ ଲେ କୋଇଲି । ୧୦ ।
କୋଇଲି ତଳୁ ଥାଇ କଟିସ୍ଥ ମେଖାଳୀ ।	କୋଇଲି ଠଣ ଯେ ସୁନ୍ଦର ଦେଖି ପୋଏ ।
ତଳିତ ହୋଇଲେ ଶୁଣି ଗୋପପୁର ବାଳୀ ଲେ କୋଇଲି । ୧୧ ।	ଠକ ଭଣ୍ଡି ଗଲେ କୃଷ୍ଣ ନଇଲେ ବେଦାଏ ଲେ କୋଇଲି । ୧୨ ।

[No. 2.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

## SPECIMEN II.

(A Folksong. The Kēsāba-kōili.)

## TRANSLITERATION AND TRANSLATION.

Kōili, <i>Cuckoo,</i> Kāhā-bōlē <i>On-whose-words</i>	Kēsāba <i>Krishṇa</i> galā <i>went</i>	jē <i>who</i> putra <i>son</i>	Mathurā-ku <i>Mathurā-to</i> bāhuṛi <i>returning</i>	galā, <i>went,</i> nailā? <i>not-came?</i> lō kōili. <i>O Cuckoo.</i> (1)
Kōili, <i>Cuckoo,</i> Khāibā-ra <i>The-eating-of</i>	khaṇḍa <i>sugar</i>	khyīra <i>thickened-milk</i> putra <i>son</i>	dēbi <i>will-give</i> galā <i>went</i>	mū <i>I</i> kāhā-ku; <i>whom-to;</i> Mathurā-pura-ku. <i>Mathura-town-to.</i> lō kōili. <i>O Cuckoo.</i> (2)
Kōili, <i>Cuckoo,</i> Gahana-ta <i>The-groves (of)</i>	galā <i>went</i>	putra, <i>the-son,</i> Brundābana <i>Vṛindāvana</i>	bāhuṛi <i>returning</i> śōbhā <i>charm</i> na <i>not</i>	nailā; <i>not-came;</i> pailā. <i>got.</i> lō kōili. <i>O Cuckoo.</i> (3)
Kōili, <i>Cuckoo,</i> Ghaṭaṇa <i>Fair</i>	ghara <i>home</i> na <i>not</i> diśē <i>looks</i>	mō-ra <i>my</i> pura <i>house</i>	na <i>not</i> na <i>not</i> thilē <i>remaining</i>	maṇanti <i>likes</i> Gōbinda. <i>Gōrinda.</i> lō kōili. <i>O Cuckoo.</i> (4)
Kōili, <i>Cuckoo,</i> Nayanē <i>In-the-eyes</i>	Nanda-dēha <i>Nanda's-body</i> kajjvala <i>collyrium</i>	dēi <i>giving</i>	pāshāṇē <i>of-stone</i> rathē <i>on-the-chariot</i>	garhilā. <i>made.</i> basailā <i>he-seated</i> lō kōili. <i>O Cuckoo.</i> (5)



Kōili <i>Cuckoo</i>	chalu-thāi <i>moved</i>	kaṭi-sṭha <i>on-the-waist-situated</i>	mēkhali, <i>ornament,</i>
Chakita <i>Startled</i>	hōilē <i>became</i>	śuni <i>hearing</i>	Gōpa-pura-bāli, <i>Gōpa-pura-girls,</i>
			lō kōili. O <i>Cuckoo.</i> (6)
Kōili, <i>Cuckoo,</i>	chhāṭeka <sup>1</sup> <i>one-came-(blow)</i>	mū <i>I</i>	māili <i>struck</i>
Chhāri <i>Leaving</i>	abā <i>methinks</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
		sēhi <i>that</i>	parābhabē, <i>on-castigation,</i>
			lō kōili. O <i>Cuckoo.</i> (7)
Kōili, <i>Cuckoo,</i>	jūta-panē <i>messenger-in-the-guise-of</i>	ailā <i>came</i>	Akrūra; <i>Akrūra;</i>
Jātrā <i>Festival</i>	bōli <i>saying</i>	bhaṇḍi <i>deceitfully</i>	nēlā <i>took</i>
		basāi <i>seating</i>	ratha-rē; <i>on-the-chariot;</i>
			lō kōili. O <i>Cuckoo.</i> (8)
Kōili, <i>Cuckoo,</i>	jhuru <i>mourning</i>	jhuru <i>mourning</i>	luha <i>tears</i>
Jhagarā <i>Quarrels</i>	sāri-na <i>having-ended</i>	Kṛushṇa <i>Kṛishṇa</i>	na <i>not</i>
		Mathurā <i>at-Mathurā</i>	rahilā; <i>remained;</i>
			rahilā, <i>stayed,</i>
			lō kōili. O <i>Cuckoo.</i> (9)
Kōili, <i>Cuckoo,</i>	niśa-kālē <i>night-at-time-of</i>	Hari <i>Hari</i>	māgē <i>would-ask-for</i>
Nayana <i>Eyes</i>	tēki <i>raising</i>	ā <i>come</i>	tān-ku <i>him</i>
			rāu-thānti <i>would-call</i>
			Nanda, <i>Nanda,</i>
			lō kōili. O <i>Cuckoo.</i> (10)
Kōili, <i>Cuckoo,</i>	taha-taha <i>loudly (Kṛishṇa)</i>	hasu-thānti <i>would-laugh</i>	kōlē; <i>in-the-arms;</i>
Ṭaḷa-ṭaḷa <i>Staggered</i>	hēu-thānti <i>would-become</i>	jhulibā-ra-bēlē, <i>rocking-of-at-the-time,</i>	
			lō kōili. O <i>Cuckoo.</i> (11)
Kōili, <i>Cuckoo,</i>	ṭhana <i>symmetrically</i>	jē <i>that</i>	sundara <i>graceful</i>
Ṭhaki <i>Fraudulently</i>	bhaṇḍi <i>deceiving</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
			bēni <i>both</i>
			pōē, <i>sons,</i>
			naīlē-bēphāē, <i>not-came-back,</i>
			lō kōili. O <i>Cuckoo.</i> (12)

<sup>1</sup> Written *chhāṭakē* in original.



## FREE TRANSLATION OF THE FOREGOING.

*The song is supposed to be sung by Yaśōdā, the foster-mother of Kṛishṇa, after he had left Vṛindāvana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kamsa. Nanda, Yaśōdā's husband, was Kṛishṇa's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vṛindāvana, where the God had spent his infancy and boyhood, were Gowālās by caste, and hence she calls the country round her home 'Gōpa-pura,' or the 'City of Cowherds.' One of Kṛishṇa's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Vishṇu. His brother was Bala-rāma.*

1. O Cuckoo, cuckoo. At whose words did Kṛishṇa go to Mathurā? For my son has not returned.

2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.

3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vṛindāvana have lost their charm.

4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Gōvinda.

5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kṛishṇa's eyes with collyrium<sup>1</sup> and put him sitting in the chariot.

6. O Cuckoo, cuckoo. When the maidens of Gōpa-pura heard of his departure, they started, and the (bells of) their girdles shook.

7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Kṛishṇa left me.

8. O Cuckoo, cuckoo. Akrūra came in the guise of a messenger. He seated Kṛishṇa in the chariot deceitfully, and took him away on the excuse of some festival.

9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kṛishṇa had ended his quarrels (with the demon), and has stayed in Mathurā.

10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'

11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.

12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kṛishṇa has deceived me and has not come back.

Standard Oriyā is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that *achhi* is spelt *achi*. Examples are *nei jāi-chi*, he has carried off; *palāi-chi*, he has fled; *hēi-chi*, it has taken place; *kāndu-chu*, thou art weeping; *karu-chu*, thou art making. Note the way in which *n* is substituted for *l*, as in *thinē* for *thilē*, if it had been.

<sup>1</sup> To protect them from the dust of the journey.

In the declension of nouns, the letter *ē* added to the nominative gives the force of the indefinite article. Thus, *muṇḍ-ē*, a lump : *din-ē*, one day : *khaṇḍ-ē*, a piece. In one instance, we have the accusative ending in *ka* instead of *ku*, viz., in *sunā-muṇḍā-ka*, (he carried off) the lump of gold.

In the declension of pronouns we find *tuma-ra*, instead of *tumbha-ra*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.



[No. 3.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORĪYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

## TRANSLITERATION AND TRANSLATION.

Eka	kirapaṇa-ra	kichhi	daulatā	thilā.	Sē
<i>A</i>	<i>miser-of</i>	<i>some</i>	<i>wealth</i>	<i>was.</i>	<i>He</i>

sabu	bēlē	ēi	bhābaṇā	karē	pachhē	chura	sandhāna	pāi
<i>all</i>	<i>times-at</i>	<i>this</i>	<i>thought</i>	<i>makes</i>	<i>lest</i>	<i>a-thief</i>	<i>a-trace</i>	<i>having-got</i>

churi	karē.	Anēka	bhābi	chinti	sē	sarbaswa
<i>theft</i>	<i>may-do.</i>	<i>Much</i>	<i>having-thought</i>	<i>having-considered</i>	<i>he</i>	<i>(his)-entire-property</i>

bikiri	kalā,	āu	munḍē	sunā	kiṇi	māṭi-rē
<i>sale</i>	<i>made,</i>	<i>and</i>	<i>a-lump</i>	<i>gold</i>	<i>having-bought</i>	<i>the-earth-in</i>

5 putā	rakhilā.	Sēhi	dina-ru	sē	rōja	tharē	lēkhā	sē	jāgā-ku
<i>buried</i>	<i>put.</i>	<i>That</i>	<i>day-from</i>	<i>he</i>	<i>day</i>	<i>once</i>	<i>at-the-rate</i>	<i>that</i>	<i>place-to</i>

jāi	dēkhi	āsē,	'kēhi	sandhāna	pāi	nēi	jāi-chi
<i>having-gone</i>	<i>having-seen</i>	<i>returns-home,</i>	<i>'anyone</i>	<i>a-trace</i>	<i>having-got</i>	<i>having-taken</i>	<i>has-gone</i>

kinā.'	Kirapaṇa	rōja-rōja	i	mati	karibā-ru	tā-ra
<i>or-not.'</i>	<i>The-miser</i>	<i>every-day</i>	<i>this</i>	<i>manner</i>	<i>doing-by</i>	<i>his</i>

chākara	mana-rē	ēi	sandē	hēlā,	'haē-ta
<i>servant</i>	<i>the-mind-in</i>	<i>this</i>	<i>suspicion</i>	<i>arose,</i>	<i>'perhaps</i>

ēi	jāgā-rē	luchā	dhana	achhi;	na-hēlē	sē
<i>this</i>	<i>place-in</i>	<i>'hidden</i>	<i>wealth</i>	<i>is ;</i>	<i>otherwise</i>	<i>he</i>

10 rōja	tharē	tharē	sēti-ku	jāāntā	kēnē ?'	Dinē
<i>daily</i>	<i>once</i>	<i>once</i>	<i>there-to</i>	<i>is-in-the-habit-of-going</i>	<i>why ?'</i>	<i>One-day</i>

ମୁକ୍ତାବଳୀ      ଶ୍ରୀମାତା      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

ଠିକ୍‌ସାହେବ      କିରୀଟି      ଶ୍ରୀମାତା      କାହା      ଯେଉଁଠି      ଠିକ୍‌ସା

ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଠିକ୍‌ସା      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

କାହା      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

15. ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

20. ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ      ଶ୍ରୀମତୀ

saja	pāi	sē	jāgā	khuli	sunā-mundā-ka		
<i>opportunity</i>	<i>having-got</i>	<i>that</i>	<i>place</i>	<i>having-opened</i>	<i>the-gold-lump</i>		
		nēi	paḷāilā.	Tā	āra	dina	
		<i>having-taken</i>	<i>he-absconded.</i>	<i>That</i>	<i>next</i>	<i>day</i>	

thika	samaya-rē	kirapaṇa	sē	jāgā-ku	jāi	dekhilā	kēsē
<i>fixed</i>	<i>time-at</i>	<i>the-miser</i>	<i>that</i>	<i>place-to</i>	<i>having-gone</i>	<i>saw</i>	<i>someone</i>

sunā            nēi            paḷāi-chi.            Tētē-bēlē            sē            mathā            kuṛi,  
*the-gold   having-taken   absconded-has.   At-that-time   he   (his)-head   having-struck,*

bāla upāri, 'hāya hāya mō-ra sarbanāśa hēi-chi '  
*(his)-hair having-torn-out, 'alack, alack, my entire-destruction has-taken-place,'*

kahi	huri	pakāi	kāndilā.	Jhaṇē	sāipariśā	tāhā-ku
<i>saying</i>	<i>cry</i>	<i>having-raised</i>	<i>he-weep.</i>	<i>A-person</i>	<i>neighbour</i>	<i>him</i>

ātaguḷa	dēkhi,	‘kāndu-chu	kēnē ?’	pachārīlā,	ō
<i>distressed</i>	<i>having-seen,</i>	<i>‘thou-art-weeping</i>	<i>why ?’</i>	<i>asked,</i>	<i>and</i>

sabu      bujhi-kari      kahilā,      'bhāi,      tu      ākāraṇa      duḥkha      karu-chu  
all   having-understood   said,   'brother,   thou   without-a-cause   sorrow   art-doing

kōnē ?	Khaṇḍē	pathara	nēi	sē	jāgā-rē	puti-dēi
why ?	<i>A-piece</i>	<i>stone</i>	<i>having-taken</i>	<i>that</i>	<i>place-in</i>	<i>having-buried</i>

mana-rē	kara	tuma-ra	sunā-mundā	āga-pini	putā	achhi.	Kēnēnā
<i>mind-in</i>	<i>make</i>	<i>your</i>	<i>gold-lump</i>	<i>as-before</i>	<i>buried</i>	<i>is.</i>	<i>For</i>

jētē-bēlē	ṭhika	kari-thila	dhana	bhuga	kariba-nāhi,		
<i>at-what-time</i>	<i>fixed</i>	<i>made-you-had</i>	<i>the-wealth</i>	<i>enjoyment</i>	<i>you-will-make-not,</i>		
				tētē	munḍē	sunā	
				<i>then</i>	<i>a-lump</i>	<i>gold</i>	

māṭi-rē	putā-thinē	jē	phala,	āu	khaṇḍē	pathara
<i>the-earth-in</i>	<i>if-it-had-been-buried</i>	<i>what</i>	<i>profit,</i>	<i>and</i>	<i>a-piece</i>	<i>stone</i>

putā-thinē      sudhā sēhi phala.'      Dhana   bhuga   na   kalē,   dhana  
*if-it-had-been-buried even that profit.'      Wealth enjoyment not if-you-make, wealth*

thibā	na-thibā	duyā	samāna.
<i>being</i>	<i>not-being</i>	<i>both</i>	<i>equal.</i>

## FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

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It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance *putra* is used instead of *pua*, a son, and *pitā*, instead of *bāpa*, a father. We should however remember that the letter *ṣ* is more commonly pronounced as a strongly cerebral *ḍ*, in Puri, while, in Cuttack, its sound is more nearly that of *r*. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated '*paṛilā*,' while in the specimens which come from Puri, it is spelt '*pardilā*.'

Similar remarks apply to the Oṛiyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oṛiyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce *ch* as *ts*, and *j* as *dz*. So also while we find that the sound *r* is more common in the north, *ḍ* is more common in the south. We may thus say that the Oṛiyā spoken over the whole of Orissa proper, including its Native States, is Standard Oṛiyā. It will of course be understood that other aboriginal languages especially Kandhī are also vernaculars of the area. But they do not appear to have affected Oṛiyā at all.

Oṛiyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oṛiyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west



up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Oṛiyā which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Oṛiyā of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby's *Handbook*. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly *te*, *tsh*, *dz*, and *dzh*. The *ch*- and *j*- sounds are unknown. So also, we have always *ḍ* and *ḍh*, and never *r* and *rh*. The common folk sometimes add the Telugu termination *u* to nouns, but this is not done by the educated.

Standard Oṛiyā is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Oṛiyā is the vernacular. From Raigarh in the north, to Kalahandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Oṛiyā-speaking area, the influence of the neighbouring Chhattisgarhī has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for 'of a man' is *janaka-r*, not *janaka-ra*, and the word for 'younger' is *sān*, not *sāna*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *ō* in *hot*, as we go westwards, and approaches the sound of the *a* in *America*, which it has in the neighbouring Chhattisgarhī.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Oṛiyā-speaking area. Here, it will be observed, a final *a* is pronounced.



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

## STANDARD DIALECT.

(KALAHANDI STATE.)

ଜଣକର ଦୁଇ ପୁଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ସାନ ପୁଅ ପିତାକୁ କହିଲା, ହେ ପିତା, ତୁମ୍ଭ ସମ୍ପତ୍ତିର ଯେଉଁ ଭାଗ ଆମ୍ଭେ ପାଇବୁଁ ତାହା ଦିଅ । ତହିଁରେ ସେ ଆପଣା ସମ୍ପତ୍ତି ଭାଗ କରି ସେମାନଙ୍କୁ ଦେଲା । ଅଳ୍ପ ଦିନ ଉତ୍ତରେ ସେହି ସାନ ପୁଅ ସବୁ ଯାକ ଏକା କରି ନେଇ ଦୂର ଦେଶକୁ ଯାଇ ବୁଝି ଆଗରଣରେ ସବୁ ସମ୍ପତ୍ତି ଉଡ଼ାଇ ଦେଲା । ସବୁ ଖର୍ଚ୍ଚ କଲେ ଉତ୍ତରେ ସେହି ଦେଶରେ ମହା ଦୁର୍ଭିକ୍ଷ ପଡ଼ିଲା ତାହାର ଦୁଃଖାବସ୍ଥା ଦେଖିଲା । ଏଥିରେ ସେ ଯାଇ ସେହି ଦେଶର ଏକ ଗୃହ ଲୋକର ଆଶ୍ରା ନେବାରୁ ସେହି ଲୋକ ତାହାକୁ ଦୁଗ୍ଧର ଗୋଠ ଚାରିବାକୁ କ୍ଷେତକୁ ପଠାଇଲା । ସେଠାରେ ତାହାକୁ କେହି କିଛି ଖାଇବାକୁ ନ ଦେବାରୁ, ସେ ଦୁଗ୍ଧର ଖାଦ୍ୟ ଶ୍ରେଣୀରେ ଯେଉଁ ପୁରୁଷକୁ ଇଚ୍ଛା କଲା । ପରେ ସେ ମନେମନେ ତେଜା ପାଇ କହିଲା, ହାପୁ, ଆମ୍ଭ ପିତାଙ୍କ ପାଖରେ କେତେ ବୁଦ୍ଧିଆର ଲୋକ କେତେ ଅଧିକ ଖାଇ ଯାଉଅଛନ୍ତି, ମାତ୍ର ଆମ୍ଭେ ଭୋଗେ ମରୁଅଛୁଁ । ଆମ୍ଭେ ଉଠି ପିତାଙ୍କ ନିକଟରେ ଯାଇ ବୋଲିବା, ହେ ପିତା, ଆମ୍ଭେ ଇଣ୍ଡରକର ପୁଣି ତୁମ୍ଭର ବରୁଣରେ ପାପ କଲୁଁ, ତୁମ୍ଭର ପୁଅ ବୋଲି ବ୍ୟାଧି ହେବାର ଯୋଗ୍ୟ ଆଉ ନୋହୁଁ, ତୁମ୍ଭର ଏକ ବୁଦ୍ଧିଆର ପରି ଆମ୍ଭଙ୍କୁ ରଖ । ଚନ୍ଦ୍ରପରେ ସେ ଉଠି ପିତା ନିକଟକୁ ଗଲା । ମାତ୍ର ତାହାର ପିତା ବହୁତ ଦୂରରୁ ତାହାକୁ ଦେଖି ଦୟା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହାର ବେକ ଧରି ତାହାକୁ ଗ୍ରହଣ କଲା । ଏଥିରେ ପୁଅ ତାହାକୁ କହିଲା, ହେ ପିତା, ଇଣ୍ଡରକର ଓ ତୁମ୍ଭ ବରୁଣରେ ପାପ କଲୁଁ, ଏଣୁ ତୁମ୍ଭର ପୁଅ ବୋଲି ବ୍ୟାଧି ହେବାର ଆଉ ଯୋଗ୍ୟ ନୋହୁଁ । ମାତ୍ର ତାହାର ପିତା ଆପଣା ନୈମିକମାନଙ୍କୁ କହିଲା, ଅତି ଉତ୍ତମ ବସ୍ତୁ ଆଣି ଏହାକୁ ପିନାଅ, ଏହାର ହାତରେ ମୁଦ ପିନାଅ, ଏହାର ପାଦରେ ପାଶୋଇ ଲଗାଅ । ପୁଣି ଆମ୍ଭେମାନେ ଭୋଜନ କରି ଅନନ୍ଦ କରୁଁ, ଯେହେତୁ ଆମ୍ଭର ଏହି ପୁଅ ମର ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଜି ଥିଲା ପୁଣି ମିଳିଲା । ତହିଁରେ ସେମାନେ ଅନନ୍ଦ କରିବାକୁ ଲାଗିଲେ ॥

ତେବେ କେଲେ ତାହାର ବଡ଼ ପୁଅ କ୍ଷେତରେ ଥିଲା । ପୁଣି ଆସୁ, ଘର କିଭଳି ପ୍ରବେଶ ହୋଇ ନାହିଁ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣି ପାରି ନୌକର ଏକ ଜଣକୁ ତାଙ୍କ ପରିଚ୍ଛା ଏହାର କାରଣ କି? ସେ କହିଲା ତୁମ୍ଭର ଭାଇ ଅଛନ୍ତି, ପୁଣି ତୁମ୍ଭର ପିତା ତାଙ୍କୁ କୁଶଳରେ ଆସିବାର ଦେଖି ବହୁତ ଭୋଜନ ଦେଇ ଅଛନ୍ତି । ତହିଁରେ ସେ ଭାଗ ହୋଇ ଉତ୍ତରକୁ ଯିବାକୁ ଶକ୍ତି ନ ହେଲା । ଏଣୁ ତାହାର ପିତା ବାହାରେ ଆସି ତାହାକୁ ବହୁତ ଗୁହାରି କହିଲା । ମାତ୍ର ସେ ଆପଣା ପିତାକୁ ଉତ୍ତର ଦେଲା, ଦେଖ, ତୁମ୍ଭର କୌଣସି ହୁକୁମ ଅମାନ୍ୟ ନ କରି ବହୁତ ବର୍ଷରୁ ତୁମ୍ଭର ସେବା କରି ଆସୁ ଅଛୁଁ । ତଥାପି ମିତ୍ରମାନଙ୍କ ସଙ୍ଗରେ ଉତ୍ସବ କରିବାକୁ କେବେହେଁ ଗୋଟିଏ ଛେଳି ଆମ୍ଭଙ୍କୁ ଦେଇ ନାହିଁ ; ମାତ୍ର ତୁମ୍ଭର ଯେଉଁ ପୁଅ ବେଶ୍ୟା ଆଦିଙ୍କ ସଙ୍ଗରେ ତୁମ୍ଭର ସମ୍ପତ୍ତି ବୃଥାରେ ଖର୍ଚ୍ଚ କରୁଅଛୁ ସେ ଆସିବାମାତ୍ରେ ତାହାପାଇଁ ବଡ଼ ଭୋଜି ଦେଇ । ତାହାର ପିତା କହିଲା ହେ ପୁଅ, ତୁମ୍ଭେ ସବୁଦିନ ଆମ୍ଭର ସଙ୍ଗେ ଅଛୁ ଆଉ ଆମ୍ଭର ଯେ କିଛି ଅଛି ସେହି ସବୁ ତୁମ୍ଭର, ପୁଣି ଏହି ଯେ ତୁମ୍ଭର ଭାଇ ମର ଯାଇ ପୁନଶ୍ଚ ଜୀବିଲା, ସେ ହଜି ଥିଲା ମିଳିଲା, ଏ ହେତୁରୁ ଉତ୍ସବ ଅନନ୍ଦ କରିବା ଆମ୍ଭମାନଙ୍କର ଉଚିତ ॥

[No. 4.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORİYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

## TRANSLITERATION AND TRANSLATION.

Janaka-ra dui pua thilē. Sēmānanka madhya-ru sāna  
*A-man-of two sons were. Them among-from the-younger*  
 pua pitā-ku kahilā, 'hē pitā, tumbha sampatti-ra jēū bhāga  
*son the-father-to said, 'O father, your goods-of what portion*  
 āmbhē pāibū, tāhā diya.' Tahī-rē sē āpanā sampatti bhāga-kari  
*I will-get, that give.' That-on he his goods having-divided*  
 sēmānān-ku dēlā. Alpa dina uttārē sēhi sāna pua sabujāka  
*them-to gave. A-few days after that younger son every-thing*  
 ēkā kari nēi dūra dēsa-ku jāi dushṭa ācharaṇa-rē  
*together having-made having-taken a-far country-to having-gone riotous living-in*  
 sabu sampatti udāi-dēlā. Sabu kharchcha kalā uttārē sēhi dēsa-rē  
*all the-substance squandered. All spending having-done after that land-in*  
 mahā durbhikhya padantē tāhā-ra duḥkhābasthā ghaṭilā. Ēthi-rē  
*a-mighty famine arising his want-condition happened. This-on*  
 sē jāi sēhi dēsa-ra ēka gruhi-lōka-ra āsrā nēbā-ru, sēhi lōka  
*he going that country-of a citizen-person-of shelter taking-on, that man*  
 tāhā-ku ghushurā-gōṭha charāibā-ku khyēta-ku paṭhailā. Sē-ṭhārē tāhā-ku  
*him swine-flock feeding-for the-field-to sent. There him-to*  
 kēhi kichhi khāibā-ku na dēbā-ru sē ghushurā-ra khādya  
*any-body any-thing eating-for not giving-on he the-swine-of food*  
 chōpā-rē pēta purāibā-ku ichchhā kalā. Pachhē sē manē-manē  
*husks-with belly filling-for desire made. Afterwards he on-his-mind*  
 chētā pāi kahilā, 'hāya, āmbha pitānka-pākha-rē kētē bhutiāra-lōka  
*sense having-got said, 'alas, my father-with how-many hired-servants*  
 kētē adhika khāi jāu-achhanti, mātra āmbhē bhōkhē maru-achhū.  
*how-much more having-eaten going-are, but I with-hunger dying-am.*  
 Āmbhē uṭhi pitānka nikāṭa-rē jāi bōlibā, "hē pitā, āmbhē  
*I having-arisen father near-in having-gone will-say, "O father, I*  
 Īśwarānka-ra puṇi tumbha-ra biruddha-rē pāpa kalū, tumbha-ra pua  
*God-of and you-of opposition-on sin did, your son*  
 bōli-bikhyāta-hēbā-ra jōgya āu nōhū; tumbha-ra ēka bhutiāra  
*celled-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of*  
 pari āmbhaṅku rakha." Tatparē sē uṭhi pitā nikāṭa-ku galā. Mātra  
*as me kept." Then he having-arisen father near-to went. But*

tāhā-ra pitā bahuta dūra-ru tāhā-ku dēkhi dayā kalā, puṇi  
*his father great distance-from him having-seen compassion made, and*  
 dhāi jāi tāhā-ra bēka dhari tāhā-ku chumbana kalā.  
*having-run having-gone his neck having-seized him-to kiss made.*  
 Ēthi-rē pua tāhā-ku kahlā, 'hē pitā, Īśwaraṅka-ra ō tumbha  
*This-on the-son him-to said, 'O father, heaven-of and you(-of)*  
 biruddha-rē pāpa kalū, ēṇu tumbha-ra pua bōli-bikhyāta-hēbā-ra āu  
*opposition-in sin I-did, so your son called-(and)-noted-being-of more*  
 jōgya nōhū.' Mātra tāhā-ra pitā āpaṇā naukaramānaṅku kahlā,  
*worthy I-am-not.' But his father his-own servants-to said,*  
 'ati-uttama bastra āṇi ēhā-ku pindhāa; ēhā-ra  
*'very-excellent robe having-brought this-(person)-to put-on; this-one's*  
 hāta-rē mudi pindhāa, ēhā-ra pāda-rē pāṇdhōi lagāa; puṇi  
*hand-on ring put-on, this-one's feet-on shoes put; and*  
 āmbhē-mānē bhōjana-kari ānanda karū; jē-hētu āmbha-ra ēhi pua  
*(let)-us eating-having-done rejoicing do; because my this son*  
 mari-jāi, punascha jibana pālā; sē haji thilā, puṇi mililā.' Tahī-rē  
*having-died, again life got; he lost was, and was-found.' That-on*  
 sē-mānē ānanda karibā-ku lāgilē.  
*they rejoicing making began.*

Tētiki-bēlē tāhā-ra baḍa pua khyēta-rē thilā. Puṇi āsu-āsu  
*At-that-time his elder son the-field-in was. And while-coming*  
 ghara-kati-rē prabēsa hōi nāṭa ō bāḍya-ra śabda  
*the-house-near-in entering having-become dancing and music-of sound*  
 ṣuṇi-pāri naukara ēka-jana-ku ḍāki pachārīlā, 'ēhā-ra  
*having-got-to-hear servant one-person having-called he-asked, 'this-of*  
 kāraṇa ki?' Sē kahlā, 'tumbha-ra bhāi aīlē, puṇi tumbha-ra pitā  
*the-cause what?' He said, 'your brother came, and your father*  
 tān-ku kuśala-rē āsibā-ra dēkhi bahuta bhōjana dēi-achhanti.'  
*him good-health-on come-being having-seen great feast given-has.'*  
 Tahī-rē sē rāga hōi bhitara-ku jibā-ku rāji na hēlā.  
*That-on he angry having-become inside-to going-for willing not became.*  
 Ēṇu tāhā-ra pitā bāhārē āsi tāhā-ku bahuta bujhāi kahlā.  
*Hence his father outside having-come him-to much having-entreated spoke.*  
 Mātra sē āpaṇā pitā-ku uttara dēlā, 'dēkha, tumbha-ra kaṇṇasi  
*But he his-own father-to answer gave, 'see, your any*  
 hukuma amānya na kari bahuta barsha-ru tumbha-ra  
*commandment neglected not having-made many years-from your*  
 sēbā kari āsu-achhū. Tathāpi mitramānaṅka-saṅga-rē utsaba  
*service having-done coming-I-am. Yet friends-company-on feasting*  
 karibā-ku kēbēhē gōṭiē chhēli āmbhaṅku dēi-nāhā. Mātra  
*making-for ever one-single kid me-to give-you-did-not. But*

tumbha-ra jēũ pua bēśya-ādiñka sañga-rē tumbha-ra sampatti  
*your which son harlots-et-cetera company-in your property*  
 bṛuthā-rē kharchcha kari-achhi, sē āsibā-mātra-kē tāhā pāi bada  
*vainness-in spending done-has, he immediately-on-coming him for great*  
 bhōji dēla.' Tāhā-ra pitā kabilā, 'hē pua, tumbhē sarbadā āmbha-ra  
*feast you-gave.' His father said, 'O son, you always my*  
 sañgē achha, āu āmbha-ra jē-kichhi achhi, sēhi sabu tumbha-ra;  
*company-in are, and mine whatever is, that all yours (is);*  
 puni ēhi jē tumbha-ra bhāi mari-jāi punarbāra jīlā; sē  
*and this who your brother having-died again become-alive; he*  
 haji-thilā, miḷilā; ē-hētu-ru, utsaba ānanda karibā āmbhamānañka-ra  
*lost-was, was-found; hence, feasting rejoicing doing us-of*  
 uchita.'  
*proper (is).'*

Turning north to the Chota Nagpur Division and its Tributary States, we find that Oṛiyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kalā, Kharsāwān, Gangpur, and Bonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Oṛiyā is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thānā, immediately under the Chota Nagpur Plateau, the Magahī dialect of Bihārī is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kalā and Kharsāwān, which are enclaves in the north of the Singhbhum District. As regards Jashpur, Oṛiyā is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, on the east, Nagpuriā, a form of the Bhojpuri dialect of Bihārī, and on the west, the Sargujiā form of Chhattīsgarhī. The Oṛiyā of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Oṛiyā spoken is the standard form of the language. In Singhbhum, the Bengali character is sometimes used for writing it, and all over this tract the only trace of the influence of the Bihārī language which lies to its north is the tendency to drop a final *a*, which we have already noticed in the most western form of Oṛiyā spoken in Chhattīsgarh. Thus, in Singhbhum, the word for 'of a man' is pronounced *lōkar*, and not *lōka-ra*, as it is pronounced in Orissa.

It is thus necessary to give specimens only of the form of Oṛiyā spoken in Jashpur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a folktale. The character in which they are written differs slightly from that of standard Oṛiyā. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *ō*. Thus, *matē* instead of *mōtē*, to me. The letter *n* is substituted for *l*, as in *pāunē* for *pāulē*, if he had got; *kanī*, I did. The letter *ḥ* in the middle of a word is pronounced *r* not *ḍ*. Thus *baṛa*, instead of *baḍa*, great. Moreover, the two letters *r* and *l* are interconvertible, as in *baṛuka* or *baḷuka*, but. This last is a corruption of the Bhojpuri *baluk*.

In the declension of nouns there are several irregularities. The nominative plural of *pua*, a son, is, in the second specimen, *puē*, thus recalling Hindī. Beside *ku*, the suffix of the dative is sometimes *ki*, as in *kāhī-ki*, for what; *bhāi-ki*, to the brother. The locative termination is often *ra* instead of *rē*, thus resembling the genitive. Examples are *sē-mulukha-ra*, in that country; *jabāba-ra*, in answer; *baṇa-ra*, in the forest. In the word *padā-ru*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *tōhōr*, instead of *tō-ra*, thine.

In verbs, we meet *hailā*, as well as *hēlā*, it became. *Nuhōya*, is 'I am not.' In the past tense, we have *kanī*, for *kali*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *baile*, they said, for *balilē*. Instead of *ailē*, we have *āilē*, they came, with the first *a* lengthened, or, rather, with the original long *ā* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are *karati*, I might have made (merry); *karitū*, we should have made (merriment); *haītū*, we should have become (merry); *jānt*, they used to go; *balāt*, they used to say. The following forms of the Present Definite are irregular, *pāu-ḥhēi*, I am getting; *karu-ḥhēi*, I am doing. The Conjunctive Past Participle with *kari*, which is common in Bihārī, also frequently occurs. Thus, *jāi-kari*, having gone; *uṭhi-kari*, having arisen, and many others.

The Potential Passive, formed by adding *ā* to the root, which is common in Bihārī, also occurs. Instances are *sunāy*, it can be heard; and perhaps *kahēbā lāekar*, worthy of being called.



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

## SPECIMEN I.

*(Babu Manmatha Nath Chatterji, 1898.)*

କୌଣସି ମହୁଷର ନିକଟେ ବୁଧ ଥିଲା । ସାନ ବୁଧ ବାପକୁ କହିଲା : ଏ ବୁଧ

ଆଜ୍ଞା ଧନ ମାଲୁ ଘର ଅଛି ତାହା ମତେ ଦିଅ । ଆଉ ସେ

ଆପଣା ଡିକା ସେମାନଙ୍କୁ ଦାଏର ଦେଲା । ଆଉ ଭଉଁସ ଦିନିକାହିଁ

ହେଉ କି ସେ ସାନ ବୁଧ ସବୁ ଚାହିଁଲା ବଡ଼େ ଧୁର ପଡ଼ିଲା ଆଉ

5. ସେଠାରେ ସବୁ ଧନ ମାଲୁ ବୁଢ଼ିଲା ଦେଲା । ଆଉ ସେତେ ଘର ସବୁ

ସବୁ ଗଲା ସେ ମୁହଁରେ ବଡ଼ ମହଙ୍ଗା ପଡ଼ିଲା । ଆଉ ସେ ଦୁଃଖ

ମାରିଲା । ଆଉ ସେ ଆସିକର . ସେ ମୁହଁରେ ଟଣେ ମାନୁଷର

ସାଗରେ ଭାଦ କଲା ଆଉ ସେ ଶକୁ ଘୁମୁର ଚାହିଁବାକୁ ଟାଣିଲା

ମାରିଲା । ଆଉ ଆଜ୍ଞା ଘୁମୁରା ଦୁଃଖ ମାରିଲା ଶହା ମାରିଲେ

10. ସେ ମୁଣିରେ ମାଲୁ ଆସିଲା । ତାହାକୁ କେହି ନାହିଁ ଦେଲେ । ଆଉ

[No. 5.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Babu Manmatha Nath Chatterji, 1898.)*

Kaunaśi manusa-ra jōriē pua thilā. Sāna pua bāpa-ku kahilā, 'ē buā,  
*A-certain man-of two sons were. The-younger son the-father-to said, 'O father,*

jāhā dhana-māla ghara achhi tāhā matē baṇṭā dē.' Āu sē  
*what property (in)house is that me-to share give.' And he*

āpana jinā sē-mānaṅ-ka bāṭi-dēlā. Āu bhaūt dini nāhī  
*his living them-to dividing-gave. And many days not*

hōi ki sē sāna pua sabu ṭhuraīlā barē dhura paṛailā. Āu  
*passed that that younger son all gathered a-great distance(to) fled. And*

sē-ṭhārē sabu dhana-māla burāi-dēlā. Āu jēbē tā-ra sabu  
*there all the-property caused-to-sink. And when his all*

sari-galā sē mulukha-ra barā mahāgī paṛilā, āu sē dukha  
*was-spent-entirely that country-in great famine fell, and he distress*

pāilā. Āu sē jāi-kari sē mulukha-ra jhaṇē mānusa-ra  
*got. And he having-gone that country-of one man-of*

sāṅga-rē bhāva kalā, āu sē tā-ku ghusarā charāibā-ku dāra-ku  
*company-in acquaintance made, and he him swine feeding-for the-field-to*

paṭhailā. Āu jāhā ghusarā tusa khāu-thilā tāhā pāunē-i  
*sent. And what swine husks eating-were that if-he-had-got-even*

sē khūsī-rē khāi-jāitā; tāhā-bhi kēhi nāhī dēlē. Āu  
*he gladness-with would-have-eaten-up; that-even any-one not gave. And*

ସେବେ ତାକୁ ସୁଷୁପ ହେଲା ସେ କହିଲା ଆମ୍ଭର ବାପ ଘରେ  
 ଏବେ ଶୁଣି ଧାନ୍ତର ଉତ୍ତର ମାଉସିନୁ ଆଉ ଏଠି ଏକକି ମାନା ଦୁଖ  
 ଭୁଣ ପାଉଛେ । ମୁଁ ଏଠି ଉଠି ପଳାଇବି ମୋର ବାପ କଟକା  
 ଲେଦି ଆଉ ଘର କହିବି ଏ ବୁଆ ମୁଁ ଶେଷ ଠାରେ ଆଉ ଘୋରାରେ

15. ଦୋଷ କରୁ । ଅଥଚ ମୁଁ ଘୋର ମୁଖ କହେବା ଲାଜରୁ ମୁହଁ ଝୁଲୁ ।  
 ତୁ ମୋ ପରି ଶୁଣି ଧାନ୍ତର ଉତ୍ତର ସେ ଝାଳକରୁ ଅତି ମତେ ରଖ ।  
 ଆଉ ସେ ହେଉଁ ଉଠିକର ଘର ବାପ କଟକା ଗଲା । ତାକୁ ବଡ଼  
 ଧରଣ ବାପ ଦେଖିଲା । ଆଉ ବାପକୁ ସୁଖ ଦେଲା । ବାପ କୁଦି ଗଲା  
 ଆଉ ମୁଖର ଦେକିଲୁ ମୁଣ୍ଡଟି ଧକାଇଲା ଆଉ ତାକୁ ବୁକ ଦେଲା ।

20. ଆଉ ମୁଖ ତାକୁ କହିଲା ଏ ବୁଆ ମୁଁ ଶେଷ ଠାରେ ଆଉ ଘୋର  
 ଦେଖିବାକୁ ଦୋଷ କରୁ । ଆଉ ଘୋର ମୁଖ ଲାଜରୁ ମୁଁ ମୁହଁ ଝୁଲୁ ।  
 ସେଠୁ ବାପ ଶୁଣି ଘାଣ୍ଟି କହିଲା ସବୁଠୁଁ ମୋ ନୁଆ ବେଶ୍ ଅଛି  
 ତାକୁ ବାହାର ଆଉ ତାକୁ ଯିଏ ଦିଅ । ଆଉ ତାର ଆଖୁ ଲାଜର



jēbē tā-ku surtā hēlā sē kahilā, 'āmbha-ra bāpa gharē  
*when him-to sense became hej said, 'my father's house-in*

ētē guti-dhāṅgara bhaūt khāu-ohhanti, āu ēthi ētki mān-d uk ha  
*so-many servants much are-eating, and here so-much distress*

bhūkha pāu-ohhēi. Mu ēthū ūthi palāibi, mō-ra bāpa-katkī  
*hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward*

jibi āu tā-ṭhi kahibi, "ē buā, mu daiba-ṭhārē āu tō-ṭhārē  
*I-will-go and him-to I-will-say, "O father, I God-near and thee-near*

15 dōsha kanī, athara mu tō-ra pua kahēbā lāekar nuhōya.  
*sin did, after-this I thy son to-be-called worthy am-not.*

Tu jē pari guti-dhāṅgara rakhi-chhu sē jhāpa-ka-ra pari matē rakha."  
*Thou what like servants hast-kept that one-person-of like me keep."*

Āu sē hē-ṭhū ūthi-kari tā-ra bāpa-katkī galā. Tā-ku bāpa dharī  
*And he there-from having-arisen his father-toward went. Him great distance-from*

bāpa dēkhilā; āu bāpa-ku suga hailā. Bāpa kudi galā  
*the-father saw; and the-father-to sorrow became. The-father having-run went*

āu pua-ra bēk-ku puṭāri-pakailā, āu tā-ku buka dēlā.  
*and the-son's neck having-embraced-clasped, and him-to kiss gave.*

20 Āu pua tā-ku kahilā, 'ē buā, mu daiba-ṭhārē āu tō-ra  
*And the-son him-to said, 'O father, I God-near and thy*

dēkhibā-ku dōsha kanī. Āu tō-ra pua lāyakar mu nuhōya.  
*seeing-to sin did. And thy son worth-of I am-not.*

Sē-ṭhū bāpa guti-hāri-ṭhi kahilā, sabu-ṭhū jē nugā bēs aohli,  
*That-on the-father the-servants-to said, all-than what cloth best is,*

tā-ku bāhārā, āu tā-ku pīdhai-dia; āu tā-ra āṅṅgularia  
*that bring-out, and him-to clothe; and his finger-on*  
 3 G

ମୁଦି ଗେଁଦି ଦିଅ. ଆଉ ଶୁଣିଲେ ମାଣ୍ଡିଲେ ମାଣ୍ଡିଲେ ଦିଅ । ଏସେ

25. ମାଣ୍ଡି ଗେଁଦି ଆନନ୍ଦ କରୁ । କାହିଁକି ଏ ମୋର ମୁଖ ମଣ୍ଡି  
 ଆନନ୍ଦକୁ ଅଥର ଜାଣିଲ ଆଉ ହୁଅି ଆନନ୍ଦକୁ ସେ ଅଥର  
 ମିଳିଲା । ଆଉ ସେ ମାଣ୍ଡି ମୁଣ୍ଡି ହୋଇ ଲୁଗିଲେ ।

- ସେ ଅହୁରିଲା ବଡ଼ ମୁଖ ଅଦାରୁ ଥିଲା । ଆଉ  
 ସେ ଶୁଣି ଶୁଣି ଡାକିଲା ଆଉ ଡାକୁ ଅହୁରିଲା କି ଏତି କିସ ବିଷ  
 30. ହୋଇଛି । ସେ ଡାକୁ କହିଲା ଡୋର ଡାକୁ ଆସିଛି । ଆଉ ଡୋର  
 ଡାକୁ ଖିଅଉଛି ଅଧଉଛି । କାହିଁକି ଡାକୁ ଦେହେଦେହ ଆନୁକୁ ।  
 ଆଉ ଡାକୁ ଶିଆ ହୁଇଲା ଆଉ ସେ ଡାକୁକୁ ନାହିଁ ଆନୁକୁ । ଏତି  
 ଆହିଁକି ନାମ ଡାକୁ ବାଣିର ଆନୁକୁ ଆଉ ଡାକୁ ସମାଣୁକୁ ଦୁଃଖୁକୁ ।  
 ଡେଢେଦେଢେ ସେ ନିବାନର ବାମକୁ କହିଲା : ଦେଖତି ମୁ ଏତି  
 35. ବରଷରୁ ଡୋର କାମ କରୁଛୁ କେଦେହେ ମୁ ଡୋର କଥାରୁ ବାଣି  
 ନାହିଁ ହୁଇ ଡେଢେଦେଢେ ମଡେ ଛେଡି ଛୁଆପେ ଅନୁମାନ ନାହିଁ .

mudi pīdhai-dia ; āu guṛa-rē pāṇhai maṇḍei-dia. Ebē  
ring put ; and feet-on shoes put. Now

khāū piū ānanda karū. Kāhīki ē mō-ra pua mari  
let-us-eat drink rejoicing make. Because this my son dead

jāi-thilā, athara jīlā ; āu haji jāi-thilā, sē athara  
gone-had, and-now lived ; and lost gone-had, he now

miḷilā.' Āu sē-mānē khusi hōi lāgilē.  
was-found.' And they merry to-be began.

Sē pahariyā baṛa pua padā-ru thilā. Āu  
(At)that time the-elder son field-in was. And

sē guti-jhaṇa-ku dākilā, āu tā-ku pachārilā ki, 'ēthi kisa kisa  
he a-servant-person-to called, and him-to asked that, 'here what what

30 hōi-chhi ? Sē tā-ku kahilā, 'tō-ra bhāi āsi-chhi. Āu tō-ra  
is-going-on ? He him-to said, 'thy brother is-come. And thy

bāpa khiaū-chhi piaū-chhi ; kāhīki tā-ku besēbes pailā.  
father feeding-is giving-drink-is ; because him safe-and-sound got.'

Āu tā-ku risā hailā āu sē bhitara-ku nāhī jāu-thilā. Eṭhi  
And him-to anger became and he within-to not going-was. This-for

pāhīki bāpa tā-ra bahiri ailā, āu tā-ku samajhailā bujhailā.  
reason the-father him-of out came, and him-to entreated (and)explained.

Tēṭebērē sē jabāba-ra bāpa-ku kahilā : 'dēkha-ta, mu ēṭē  
Then he answer-in the-father-to said : 'see-now, I so-many

35 barasa-rū tō-ra kāma karu-chhēi ; kēbēhē mu tō-ra kathā-rū bāhār  
years-from thy work doing-am ; at-any-time I thy word-from beyond

nāhī hai ; tēbē-bhi matē chhēri-chhuā-ṭhē anmān nāi  
not am ; nevertheless to-me she-goat-kid-one even not

ଦେଲୁ କି ମୁଁ ମୋର ଗର୍ଭେ ମାନକ ସାଂଗରେ ଖୁସି କରୁଛି । ଯେଦେ

ଘୋର ଏ ପୁଅ ଆସି ହେଲା ଯେ ଘୋର ଜିଉନାକୁ ଦାଉ-ଆଡ଼େ ଆଜି

ମାନକ ଖୁଅଇ ଦେଲା ତା ଲାଗି ତୁ ଗୋଟି ଦେଉଛୁ । ତେବେ

40. ସେ ଡାଠି କହିଲା ଏ ମୁଅ ତୁ ସବୁ ଦିନେ ମୋ ସାଂଗରେ ଅଛୁ ;

ଆଉ ଆସା ମୋର ଅଛି ସେ ସବୁ ଛୋଟୋଇ । ଆମ୍ଭେ ଏ ମଉ ଗାୟିଲା

କି ଖୁସି କରୁଛି ଆଉ ଖୁସି ହେଉଛି : କାହିଁକି ଏ ଘୋର ବଇ ମଉ

ଆଇଥଲା ଆଉ କେଉଁ ଏଭେ ଜିଉଲା । ହଜି ଆଇଥଲା ଆଉ

ଅପର ମିଳିଲା ।

dēlu ki mu mō-ra sakhi-mānaka sāṅga-rē khusi karati. Jēbē  
*thou-gavest that I my friends with merriment might-have-made. When*

tō-ra ē pua āsi-hēlā jē tō-ra jiunā-ku dāri-pātariāṇi-  
*thy this son had-come who thy living harlots-to*

māna-ka khuai dēlā, tā lāgi tu bhōja dēu-chbu.' Tēbē  
*having-fed has-given, him for thou feast art-giving.' Then*

40 sē tā-ṭhi kahlā, 'ē pua, tu sabu dinē mo sāṅga-rē achbu;  
*he him-to said, 'O son, thou all days me with art;*

āu jāhā mō-ra achhi, sē sabu tōhōr-i. Āmbha-tē ē pari chāhu-thilā  
*and what mine is, that all thine-even. To-us this like was-meet*

ki khusi karitū, āu khusi haitū, kāhiki ē tō-ra  
*that merriment we-should-have-made, and glad should-have-become, because this thy*

bhāi mari jāi-thilā, āu phēra ēbhē jūlā; haji jāi-thilā, au  
*brother dead gone-had, and again now lived; lost gone-had, and*

athara miṭilā.'  
*now was-found.'*

## INDO-ARYAN FAMILY.

## EASTERN GROUP,

## ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

## SPECIMEN II.

*(Babu Manmatha Nath Chatterji, 1898.)*

ଶୁଣେ ଚିନି ଥିଲା । ଟାଣି ପାଟି । ମୁନ ଥିଲା । ଟାଣି  
 ଛିନି । ମୁନର ବହୁ ଆନିଥିଲା । ଶୁଣେ ମୁନର ବହୁ ନାହିଁ  
 ଆନିଥିଲା । ସେ ଛିନି । ତାହା କି କହୁ ନାହିଁ  
 ସାନ ତାହା କେତେ କମ କହୁ ନାହିଁ ନାହିଁ  
 ସେ ଛି ତାହା ନାହିଁ ବହୁ ସାନ ତାହାକି ତାହା  
 କେତେ ଦେଖୁ କେତେ ସେ କେତେ ନାହିଁ ନେଇ ଦିଏ ।  
 ବହୁ ଦିନେ ଛି ତାହା ଯିଥେଇ ବାଲେ । ଦିନେ  
 ଆଜୁ ବାଲେ କେତେ କହୁ ମୁନ ଦିଏ । ତାହା ବାଲେ  
 ନେଇ କେତେ ମୁନ ଦେଲେ । କେତେ ମୋର ଆଇଲେ ।  
 ଛି ତାହା ଆଜି କେତେ ମୋର ଆଇଲେ ବହୁ ତାହା

[No. 6.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

	Guṭi One	rajā king	thilā. was.	Tā-ra Him-of	sāt-tā seven	pua sons	thilā. were.	Tā-ra Him-of
	chhaya-tā six	pua-ra sons-of	bahu wives	āni-thilā. he-had-brought.	Guṭe One	pua-ra son-of	bahu wife	nāi not
	āni-thilā. he-had-brought.	Sē Those	chha-tā six	bhāi brothers	kama work	kari to-do	jānt ; would-go ;	
	sāna the-youngest	bhāi brother	kēbhē ever	kama work	kari to-do	nāi not	jāya. goes.	
5	Sē Those	chha six	bhāi brothers	jāka when	balāt would-say	sāna youngest	bhāi-ki, brother-to,	'bhāta 'boiled-rice
	nēi having-taken	dēbu, (to-us) give,	balaku but	sē he	kēbhē ever	nāi not	nēi having-taken	diē. (to them) gives.
	Baraku Many	dinē days-after	chha six	bhāi brothers	khisēi angry	galē. became.	Bailē, They-said,	
	'āku 'him	baṇa-ra the-wood-in	nēi-kari having-taken	puji-dia. let-us-cut-down.'	Tā-ku Him	baṇa-ra a-wood-in		
	nēi-kari having-taken	puji-dēlē. they-cut-down.	Ghara-ku Home-to	phēri back	āilē. they-came.			
10	Chha Six	bhāi brothers	jāka when	ghara-ku home-to	phēri back	āilē, they-came,	baraku then	tā-ra their



ମା ମଠିରୁଲା ମୋର ସାନ ପୁଅ କାଁର ଶଳା ।

ବଢ଼ିଲା ତ ତାକୁ ଯାକ ବଢ଼ିଲେ କି ତୋର ସାନ ମୁଅକୁ

ମାଟ ଦେଇ କର ଖଳାଇ ଆଉନୁ । ତୋ ମା

ବଢ଼ିଲା କିସ ଲାଗି ପାରିଲା ତେ ମୁଏ କେତେ ମାଉଛି

15. ଶୁଲ କର ଦିଅ ବଢ଼ିଲା ମାକୁ. ଦିଶଗଇ କର

କେଇ ଦେଲେ । ଦେଖିଲା ସେ ମୁଣ୍ଡ ଛିଟି କର

ଅତିଛି । କାଁପିଟି ମୋର ମୁଅକୁ ମାରିଲା ତେ ମୁଏ ।

ବଢ଼ିଲା କି କଳାପ୍ରାୟ କର ପଢ଼ିଲା । ବଢ଼ିଛି

ଉଦନ ଜଳା । ମହାଦେବ ଆବାଣି ଆକାଶରେ ଯାଉଥିଲେ

20. ଆବାଣି ପୁଣିଲେ ବଢ଼ିଲେ କି ମହାଦେବ ଅସେଷ ବଢ଼ିଲା

କାଁପିଟି ତୋର ଶୁଣୁ ପୁଣିଲା । ସେ ନାଉ ଶକୁ କିଛି

ବିଅଟି ଅତିଛି । ଶୁଲ ପାଦୁ ଦେଖି ଡିବା କର କର

ମହାଦେବ ଆବାଣି ଉଠିବିଲେ । ଆବାଣି ମଠିରୁଲେ



mā pachārīlā, 'mō-ra sāna pua kāi galā : '  
*mother asked, my youngest son where went ?*

Barākū chha bhāi jā-ka bailē ki, 'tō-ra sāna pua-ku  
*Then six brothers to-her said that, thy youngest son*

māri-dēi-kari palāi āinu.' Tā-ra mā  
*having-killed running we-came. Their mother*

bailā, 'kisa lāgi mālā, rē puē ? Kēthi māri-chha ?  
*said, what for did-you-kill, O sons ? Where have-you-slain ?*

15 chāla kār-dia.' Baraku mā-ku dāgarāi-kari  
*come tell (me). After the-mother having-led*

nēi-dēlē. Dēkhilā jē muṇḍa chhīri-kari  
*they-took. She-saw that head having-been-severed*

paṛi-chhi. 'Kāhiki mō-ra pua-kū mālā, re puē ? '  
*has-fallen. Why my son did-you-kill, O sons ?*

Bailā ki, 'kalāgrat kari-dhailā.' Bahuta  
*They-said that, fate seized (him). Much*

rudana kalā. Mahādēba Pārbati ākāsa-rē jāu-thilē.  
*lamentation she-made. Mahādēva Pārvatī the-sky-in going-were.*

20 Pārbati suṇilē; bailē ki, 'Mahādēba, asēkha baṇa-ra  
*Pārvatī heard; said that, (O) Mahādēva, fathomless jungle-in*

kāhira tiri ṭuṇḍa suṇāy ? Sē nāi, tā-ku kichhi  
*what woman's voice is-heard ? That not, her-to some*

bipati paṛi-chhi.' 'Chāla, tā-ku dēkhi jibā,' bali-kari  
*calamity fallen-has. Come, her to-see we-will-go, having-said*

Mahādēba Pārbati utirilē. Pārbati pachārīlē  
*Mahādēva Pārvatī came-down. Pārvatī asked*  
 S H

କି ବୁଝି କାନ୍ଦୁନି କାନ୍ଦୁଛି । ବୁଝି ବଢ଼ିଲା କି ଗୋରୁ

25. ଖୁବୁକୁ ଗୋରୁ ଥୁଏ ମାଛ ଦେଲେ । ତେଣୁ କରୁ

କାନ୍ଦୁଛି । କେବେ ଗୋରୁ ଥୁଏ ନି ଜିହ୍ୱା ଦେଖି

ଏଇ ଥୁଏ ଶାଢ଼ୀରୁ ମୁ ମରୁନି । ମାଛଟି ଦେଲେ

ହେ ମହାଦେବ ଏହାକୁ ଖିଆଇ ଦିଅ । ମହାଦେବ

ଧର୍ମେ ମାଣି ମୁଣ୍ଡ ଭୁଟକର ଛାଡ଼ି ଦେଲେ ।

30. ଦିନ ମୁଁ ମାଣି ଛାଡ଼ିଲେ । ଯିବୁ କରୁ ଉଠି ବସିଲୁ ।

ki, 'burhi kãhiki kãdu-ohhu ?' Buṛhi baĩlā ki, 'mō-ra  
that, 'O-old-woman why crying-art-thou ?' The-old-woman said that, 'my

25. putra-ku mō-ra puē māri-dēlē. Tēnu kari  
son my sons killed. That for

kãdu-ohhē. Jēbē mō-ra putra na jība hēnē  
I-crying-am. When my son not will-live then

ēi putra sānggara mu maribi.' Pārbati baĩlē,  
this son with I will-die.' Pārvatī said,

'hē Mahādēba, ēhā-ku jīai-dia.' Mahādēba  
'O Mahādēva, him bring-to-life.' Mahādēva

amṛuta pāni munda jurī-kari chhīti-dēlē.  
nectar water head having-rejoined sprinkled.

30. Tini muṭhi pāni chhītilē. Jīi-kari uṭhi basilā.  
Three handfuls water he-sprinkled. Having-become-alive having-arisen he-sat.

The language of the Contai Sub-division of the Midnapore District is certainly Oriyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Oriyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Oriyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final *a*, and the Oriyā one of pronouncing it. Thus, take the very first word *jhan-kara*. Here the final *a* of the Oriyā *jhana* is omitted, but it is retained at the end of *kara*. On the other hand, in the word *tākara-man-kar*, it is retained in *tākara*, which is itself hardly Oriyā, but is omitted at the end of *kar*. In this, too, the Oriyā has reverted to what was the original plural form *man-kar*, for *mana-kara*, instead of *mankara*. The suffix *rē* of the locative has, as we also notice in Jashpur, become *ra*; and in *madhyēra*, we have a double locative, viz., first the Bengali locative *madhyē* to which has been added the Oriyā locative termination *ra*. *Tākar* is Bengalised from *tā-kara*, which is bad Oriyā for *tā-ra*. In *bāp-ku*, we have the proper Oriyā declension, but the final *a* of *bāpa* has been dropped. Next *bisayēr* is the Oriyā pronunciation of the pure Bengali *bishayēr*, instead of the Oriyā *bishaya-ra*. On the other hand, *hīśyā* is the Bengali attempt at representing the sound of *hīssā*, i.e., *hissā*, and *āmē* is a compromise between the Bengali *āmi*, and the Oriyā *āmbhē*. Similarly *ām-ku* is shortened from *āmbha-ku*. *Dina-ra* and *dēśa-ku* are pure Oriyā, while *ār*, and, is pure Bengali. In *kari-kiri* and *jāi-kiri* we have a true dialectic development, the suffix *kiri*, a corruption itself of the Bihārī *kari*, being used to form a conjunctive participle. *Dabār* is a compromise between the Bengali *dibār* and the Oriyā *dēbā-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *hēibē-lāgilā*, the speaker has mixed up the Bengali *hāitē-lāgilā* with the Oriyā *hēbā-ku*, or *hōibā-ku-lāgilā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Oriyā forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Oriyā, as is shown by the way in which it has been found necessary to spell the word *hissā*.

[No. 7.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

MIXED BENGALI AND ORIYĀ OF CONTAI.

(DISTRICT MIDNAPORE.)

বনকর দুই পো থিলা, তাকরমন্কর মধ্যের সান পো-তাকর বাপকু কহিলা, বাপ ! বিসয়ের জে  
 হিঁশা আমে পাইবা, তা আমকু দিয়া । সে তাঁইর তাকরমন্কর মধ্যের বিষয় হিঁশা করি দেলা । অল্প  
 দিনর বাদে সান পো সবু একঠাই করি কিরি দূর দেশকু চালি গলা, আর সেঈ সে বেশি খরচ করি কিরি  
 তাকর বিষয় উড়াই দেলা । সে সবু খরচ করি দবার পর সেই মুলুক ভারি দুভিক্ষ্য পড়িলা, ও তাকর  
 কষ্ট হেইবে লাগিলা । তেতে বেলে সে জাইকিরি সেই দেসর বনে দেসবাসির শরন নেলা । সে লোক  
 তাকু নিজর বিলরে ঘুসরি চরাইবাকু পাঠাই দেলা ॥

## TRANSLITERATION AND TRANSLATION.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sāna pō tākar  
*A-man-of two sons were. Them-of among the-younger son his*  
 bāp-ku kahilā, 'bāpa, bisayēr jē hīśyā āmē pāibā, tā ām-ku  
*father-to said, 'father, of-the-property what share I will-get, that me-to*  
 diyā.' Sē tāi-ra tākara-man-kar madhyēra bisāya hīśyā kari  
*give.' He there-on them-of among the-property share having-made*  
 dēlā. Alpa dina-ra bādē sāna pō sabu ēk-ṭhāi kari-kiri dūra  
*gave. A-few day-of after the-younger son all together having-made a-far*  
 dēsa-ku chāli-galā, ār sē-ṭhī sē bēsi kharach kari-kiri tā-kar  
*country-to went-away, and there he excessive expenditure having-done his*  
 bisāya urāi-dēlā. Sē sabu kharach kari-dabār par sei muluk-ra  
*property squandered. He all expenditure making-of after that country-in*  
 bhāri durbhikhya paṛilā, ō tā-kar kasṭa hēibē lāgilā. Tētē-bēlē sē  
*a-severe famine fell, and him-of trouble to-be began. Then he*  
 jāi-kiri sei dēsa-ra jhanē dēsa-bāsir śaran nēlā. Sē  
*having-gone that country-in a-man country-dweller-of refuge took. That*  
 lōk tā-ku nija-r bila-rē ghusari charāibā-ku pāṭhāi-dēlā.  
*person him his field-in swine grazing-for sent.*

Besides the sub-division of Contai, Oriyā is also spoken in the south of Midnapore District, *i.e.*, in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargaon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oriyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oriyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character in facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oriyā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short *i* is often written as if it were a long *ī*. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final *a* is written or omitted.

The following Bengalisms may be noted:—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *kari nāhĩ*, I did not make; *diya nāhĩ*, you did not give.
2. The use of the Bengali infinitive, as in *charāitē pathāi-dēlē*, he sent him to feed; *karitē lāgilē*, they began to make; *dēitē lāgilē*, he began to give.
3. Miscellaneous idioms, such as *pāoyā jāi-chhi*, he has been found; *harā hōi thilā*, he had been lost; and others.

The following are dialectic forms.—*Habā-ru* for *hebā-ru*, from becoming; *nahũ* for *nāhũ*, I am not; *kari-achhanta*, he has made; *pāi-achhanta*, he has got; and others.



## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYA.

MIXED DIALECT OF DANTAN THANA.

MIDNAPORE DISTRICT.

(Babu Krishna Kishor Acharji, 1898.)

ଓକି ଚିଗରୁ ଦୁଇଗାମୁରୁ ଥୁଲୁ ସେମାନଙ୍କରୁ ମଧ୍ୟରେ  
 ସାନ ଧାପଣାରୁ ପିତାକୁ କହିଲୁ ବାପା ସମ୍ପତ୍ତିର ମେଣ୍ଟଣ  
 ଆଜ୍ଞା ମାକିବଃ ତାହା ଆମ୍ଭକୁ ଦିଅୁ ତହିଁରେ ସେମାନଙ୍କଠା  
 ମଧ୍ୟରେ ବିଭକ୍ତ ଗୁଣ କିଛି ଦେଖେ ଅଳ୍ପମାନ ମଧ୍ୟରେ  
 ୫ ସାନ ପୁଅ ସମସ୍ତ ଏକତ୍ରକରି ଦୁଇ ଘଟାକୁ ପଲ୍ଲୀକରଣ  
 ଆଉ ସେଠାରେ ବହୁତ ଖରଚ କରି ବିଶୟ ଉପାଦେୟ  
 ସେ ସବୁ ଖରଚ କରିବାର ପରୁ ସେ ଦେଶରେ ଅତୀତ  
 ଅଳ୍ପମାନ ଦିବାରୁ ସେ କଳରେ ପଡ଼ିଲୁ ସେ ସମସ୍ତଙ୍କର  
 ସେମାନେ ସେଠାରେ ଏକ ନଗର ବାସୀରୁ ଆଗ୍ରାମାନ  
 10 ସେତାହାଙ୍କୁ ଆପଣାରୁ ବିଲରେ ପ୍ରସନ୍ନ ଶୁଭକ୍ତେ ପଠାନ୍ତି

[No. 8.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORİYĀ.

MIXED DIALECT OF DANTAN THANA.

(MIDNAPORE DISTRICT.)

## TRANSLITERATION AND TRANSLATION.

(Babu Krishna Kishor Acharji, 1898.)

Ēk	jana-ra	dui-ti	puya	thilā.	Sē-mānaṅka-ra	madhya-rē
One	person-of	two	sons	were.	Them-of	among

sāna	āpanā-ra	pitā-ku	kahilā,	'bāpa,	sampatti-ra	jē	bhāg
the-younger	his-own	father-to	said,	'father,	the-property-of	what	share

āmbhē	pāibu,	tāhā	āmbha-ku	diya.'	Tahī-rē	sē-mānaṅka
I	will-get,	that	me-to	give.'	There-on	them

madhya-rē	bishaya	bhāg	kari	dēlē.	Alpa	din	madhya-rē
among	wealth	division	having-made	he-gave.	A-few	days	in

5 sāna puya samasta ēkatra kari dūra dēśa-ku paḷai galā.  
*the-younger son everything together having-made a-far country-to having-run-away went.*

Ār	sē-thārē	bahut	kharach	kari	bishaya	urāi-dēlā.
And	there	much	expenditure	having-made	wealth	squandered.

Sē	sabu	kharach	karibā-r	par	sē	dēśa-rē	atyanta
That	all	expenditure	making-of	after	that	country-in	an-excessive

akāl	habā-ru	sē	kaṣṭa-rē	paṛilā.	Sē	samaya-rē
famine	occurring-from	he	distress-in	fell.	That	time-at

sē	jāi	sē-thāra-r	ēk	nagar-bāsi-r	āśraya	nēlā.
he	having-gone	that-place-of	a	city-dweller-of	refuge	took.

10 Sē tāhā-ku āpanā-r bila-rē ghusari charāitē paṭhāi-  
*He him-to his-own field-in swine to-feed despatched.*



ଦେଲେ ପ୍ରସରୀ ତମ ମନାଥାୟୁ ତହିଁରେ ହେଉନ ଉତ୍ତମ  
 ଧାକି କରୁଛା କଲା କିନ୍ତୁ ଚକିତୀ ଗହାକଟ ଚନ୍ଦ୍ରାକାଶି ପଣ  
 ଅନ୍ଧାର ନାହିଁ ତହା କହିଲେ ଆମ୍ଭ ବାପର ଚକିତେ ଥାଉନ.  
 ଭୈରୀ ଶୁକିର ନରକାର ଅଧିକି ଶାଞ୍ଜାକିନାୟୁ; ଆଉ.

15 ଆଗରୁ ଏଠାରେ କ୍ରିଧାରେ ମର ଅଛୁ । ଆଗରୁ ଭିତ  
 ଆଗରୁ ବାପରାକଟୁ ଶିଳା ଗହାକଟୁ କହିଲୁ ଆଗରୁ.  
 ଭୈରୀ ହାସିତରେ ତ ଉଗ୍ରବାନକି ଦିଶୁଛନ୍ତି ନାମ  
 କିଛି ଅଛୁ । ଆଗରୁ ଆଉ ଗହାକଟୁ ପୁଅ ଚକାଳି  
 ପକିତେ ଧ୍ୟାନର ଚାମାଣ ନୁହେଁ । ଆଗରୁକି ଭୈରୀ.

20 ଚିତଳ ଚକିତନେତ୍ରୀ ଶୁକିର ପରି ମନ । ପରେ ସେ  
 ଭିତ ଆପଣାତେ ବାପରାକଟୁ ଶାଳା ଦୁଗର ଗହାକଟୁ ବିଗ  
 ଗହାକଟୁ ଚନ୍ଦ୍ରାକାଶି ପାଉ ପଶୁଅଟିର ହୋଇ ବଢ଼ିଲା  
 ଧାଉଁ ଗହାକଟୁ ଶାଳାଧରି ଚୁପ୍‌ଚାପ କହିଲେ । ପୁତ୍ରହୀନକ:

dēlē. Ghusarī jē khaśā khāya, tahī-rē sē pēt bharāi-  
*The-swine what husks eat, that-on he the-belly filling-*

bā-ku ichchhā kalā; kintu kēhi tāhā-ku dēlā nahī. Parē  
*for wish made; but anyone him-to gave not. Afterwards*

akkēl pāi sē kahilē, 'āmbha bāpa-r kētē bētan-  
*senses having-got he said, 'my father-of how-many wages-*

bhōgī chākar darakār adhik khāibā-ku pāya, ār  
*enjoying servants (than) what-is-necessary more eating-for get, and*

15 āmbhē ē-thārē khyudhā-rē maru-achhū. Āmbhē uṭhi  
*I here hunger-in dying-am. I having-arisen*

āmbha-r bāpa-thāku jību; tāhān-ku kahibu, "āmbhē  
*my father-near will-go; him-to I-will-say, "I*

tumbha-r sākhyāta-rē ō bhagabānaṅka biruddha-rē pāp  
*you-of sight-in and God-of opposition-in sin*

kari-achhū. Āmbhē āu tumbha-r putra bōli  
*done-have. I any-more your son being-called*

parichaya dēbā-r jōgya nahū. Āmbha-ku tumbha-r  
*recognition giving-of fit am-not. Me your*

20 jaṇē bētan-bhōgī chākar pari rakha." ' Parē sē  
*a-person wages-enjoying servant like keep." ' Afterwards he*

uṭhi āpaṇār bāpa-thāku galā. Dūra-ru tāhā-r pitā  
*having-arisen his-own father-near went. A-distance-from his father*

tāhā-ku dēkhibā-ku pāi, dayārdra-chitta hōi, daūri  
*him seeing-to having-got, compassion-moistened-minded having-become, having-run*

jāi, tāhā-r galā dhari, chumban karilē. Putra tāhā-ku  
*having-gone, his neck having-seized, kissing did. The-son him-to*

କିନ୍ତୁ ଏବଂ ଆଜ୍ଞା ତୁମ୍ଭର ହାତରେ ଓ

25 ଭଗବାନଙ୍କ ବୀର୍ୟରେ ପାଦ କରୁଅଛୁ ଆଜ୍ଞା

ତୁମ୍ଭର ପୁଣ୍ୟାଳୀ ପରିଚିତ ହୋଇଥିବାର ଜଣାପଡ଼ି ନାହିଁ ।

ଆଜ୍ଞା ତୁମ୍ଭର ଜଣେ ଶତନ ଶତାଧିକ ଶୁକର ପରି

ରଣ କିନ୍ତୁ ତୁମ୍ଭଙ୍କର ବାଦ ଆଗର ଶୁକର ମାନକ-

କରିଲୁଣ୍ଡିଲା ଭଳି ହୁଏ । ଆଜ୍ଞା କରୁ କିନ୍ତୁ

30 ପ୍ରାଣୀ ଓ କିନ୍ତୁ ହାତରେ ଅଛୁ ଓ ଜଗତ

ସୁଦ୍ଧା ପ୍ରାଣୀ ଓ ଆଜ୍ଞା ମାନ ଆଜ୍ଞାକରି ଆଜ୍ଞା

କରୁ କିନ୍ତୁ ଆଜ୍ଞା ପୁଣି ମରି ମାରିଲୁଣ୍ଡି ବନ୍ଧି

ଅଛି ହିଁ ହୋଇଲୁଣ୍ଡି ପାତ୍ର । ମାରିଲୁଣ୍ଡି । ପରେ

ସେମାନ ଆଜ୍ଞା କରୁଛନ୍ତି ଶୁଣିଲୁଣ୍ଡି ॥

35 ଆଜ୍ଞା ତୁମ୍ଭଙ୍କର ପ୍ରାଣୀ ବିକରେ ଥିଲା । ସେ ଆଜ୍ଞା କରୁ

ପାତ୍ରରେ ପ୍ରାଣୀ ଶାନ୍ତ ବାଦ ଶୁଣିବାକୁ ପାରିଲୁଣ୍ଡି

kahilā, <i>said,</i>	'bāp, <i>'father,</i>	āmbhē <i>I</i>	tumbha-r <i>you-of</i>	sākhyāta-rē <i>sight-in</i>	ō <i>and</i>	
25 bhagabānānka <i>God-of</i>		biruddha-rē <i>opposition-in</i>	pāp <i>sin</i>	kari-achhū. <i>done-of.</i>	Āmbhē <i>I</i>	
tumbha-r <i>your</i>	putra <i>son</i>	bōli <i>being-called</i>	parichita <i>recognised</i>	hōibā-r <i>being-of</i>	jōgya <i>fit</i>	nahū. <i>am-not.</i>
Āmbha-ku <i>Me</i>	tumbha-r <i>your</i>	janē <i>a-person</i>	bētan-bhōgi <i>wages-enjoying</i>	chākar <i>servant</i>	pari <i>like</i>	
rakha.' <i>keep.'</i>	Kintu <i>But</i>	tāhānka-r <i>his</i>	bāp <i>father</i>	āpan <i>his-own</i>	chākar-mānanku <i>servants-to</i>	
kahilē, <i>said,</i>	'śighra <i>'quickly</i>	bhala <i>good</i>	lugā <i>cloth</i>	āni-kari <i>having-brought</i>	ihānku <i>this-person-to</i>	
30 paharāo ; <i>clothe ;</i>	ō <i>and</i>	ihānku <i>this-person-to</i>	hāta-rē <i>the-hand-on</i>	aṅguri <i>a-ring</i>	ō <i>and</i>	gōra-rē <i>the-foot-on</i>
jutā <i>shoe</i>	paharāo ; <i>put-on ;</i>	ō <i>and</i>	āmbha-mānē <i>(let) us</i>	āhāra <i>feeding</i>	kari <i>having-done</i>	ānanda <i>rejoicing</i>
karū. <i>make.</i>	Kāraṇ <i>Because</i>	āmbha-r <i>my</i>	putra <i>son</i>	mari <i>having-died</i>	jāi-thilā, <i>gone-was,</i>	bañchi. <i>survived-</i>
achhi ; <i>has ;</i>	harā <i>lost</i>	hōi-thilā, <i>been-had,</i>	pāoyā-(pāwā) <i>found</i>	jāi-chhi.' <i>gone-is.'</i>	Parē <i>Afterwards</i>	
sē-māna <i>they</i>	ānanda <i>rejoicing</i>	karitē <i>to-do</i>	lāgilē. <i>began.</i>			
35 Au <i>And</i>	tāhānka-r <i>his</i>	bara <i>elder</i>	puya <i>son</i>	bila-rē <i>the-field-in</i>	thilā. <i>was.</i>	Sē āsi ghara <i>He having-come the-house</i>
pākha-rē <i>neighbourhood-in</i>	pahāñchi <i>having-arrived</i>	gāṇ-bādya <i>singing-music</i>	śunibā-ku <i>hearing-to</i>	pāilā. <i>got.</i>	Sē <i>He</i>	

ଚିନ୍ତା ଶୁଦ୍ଧି କରୁଣା ଓ କି ମନୁ ଶୁଦ୍ଧି ଏ ସବୁ କି ? ସେ ଗ୍ରନ୍ଥକୁ

କହିଲୁ ଗୁଣ୍ଡର ଭୁବ୍ୟାସି ଥେରୁ । ଧ୍ୟାତ୍ର ଗୁଣ୍ଡର

ସ୍ଥାନ ଉତ୍ତରା ଶାନ୍ତ ଗୁଣ୍ଡାରି କରି ଧ୍ୟାନକୁ ଚେତନା

40 ସେ ଗ୍ରନ୍ଥକୁ ସୁସ୍ଥ ଅବସ୍ଥାରେ ପାଠ୍ୟ ଧ୍ୟାନ କରୁ କିନ୍ତୁ

ସେ ଗୁଣ୍ଡର ଭିତ୍ତିକୁ ଗଲୁ ନାହିଁ ପରେ ଗ୍ରନ୍ଥକୁ

ଦୀନ ପାତ୍ରକୁ ଧ୍ୟାସି ଗ୍ରନ୍ଥକୁ ପ୍ରାଣେ ଧ୍ୟାନ ଦେଇ ତେ

ଗଲୁ । କିନ୍ତୁ ଧ୍ୟାନେ ଧ୍ୟାନ ଦେଇ ଧ୍ୟାନେ ଧ୍ୟାନ କରୁ

କହିଲୁ, ଧ୍ୟାନ ଏତେ ପରମ ଧ୍ୟାନ ମୁଖରେ ଧ୍ୟାନ

45 କରୁ ଧ୍ୟାନ, ଗୁଣ୍ଡର ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନେ ଧ୍ୟାନ

କରି ନାହିଁ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନେ ଧ୍ୟାନ ଧ୍ୟାନ

ଧ୍ୟାନେ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ

ଧ୍ୟାନେ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ

ଧ୍ୟାନେ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ ଧ୍ୟାନ

janē chākara-ku dāki pachārīlā, 'ē sabu ki?' Sē tāhāku  
*a-person servant-to having-called asked, 'this all what?' He him-to*

kahilā, tumbha-r bhāi āsi-achhi, āu tumbha-r  
*said, your brother come-has, and your*

bāp uttama khādyā tayāri kari-achhanta, kēnēnā  
*father excellent food preparation made-has, because*

40 sē tāhānku sustha abasthā-rē pāi-achhanta.' Kintu  
*he him healthy condition-in found-has.' But*

sē rāgi bhitar-ku galā nāhī. Parē tāhānka-r  
*he having-become-angry inside-to went not. Afterwards his*

bāp bāhār-ku āsi tābā-ku prabōdh dēitē  
*father outside-to having-come him-to remonstrance to-give*

lāgilē. Kintu sē jabāb dēi āpan bāpa-ku  
*began. But he answer having-given his-own father-to*

kahilā, 'dēkha, ētē barash dhari mu tumbha-r sēbā  
*said, 'see, so-many years during I your service*

45 kari-achhi; tumbha-r kōna ājñā kēbhē langhan  
*done-have; your any order at-any-time infringement*

kari nāhī; tathāpi tumbhē kōṇāsi dina āmbha-ku  
*I-made not; nevertheless you any day me-to*

guṭiyē chhēḷi-chhuyā madhya diya nāhī, jē  
*a-single goat-young-one even gave not, that*

āmbhē bandhu-mānānku nēi ānanda karī. Kintu  
*I friends having-taken rejoicing may-make. But*

tumbha-r ē santān kaśabī-mānānka sānga-rē  
*your his offspring harlots-of company-in*

ଓ ଚନ୍ଦ୍ରର ସମ୍ପତ୍ତି ଶାନ୍ତ ବାକୀ ଅଛି ଚନ୍ଦ୍ର

ଗାନ୍ଧୀ ଶ୍ରୀ ଗଙ୍ଗା ଶାନ୍ତ ସମ୍ପତ୍ତି କରିଅଛି ।

ଚନ୍ଦ୍ରର ଚନ୍ଦ୍ର କହିଲା ବାବ ଚନ୍ଦ୍ରର ସମ୍ପତ୍ତି

ସମ୍ପତ୍ତିର ଅଧିକାର ସମ୍ପତ୍ତିର ଅଧିକାର

ଆମର ଶାନ୍ତ କିଛି ଅଛି ସମ୍ପତ୍ତି ଚନ୍ଦ୍ରର

କିନ୍ତୁ ଆମର କିଛି ଓ ଚନ୍ଦ୍ରର ଶ୍ରୀ ଶ୍ରୀ ସମ୍ପତ୍ତି

ଚନ୍ଦ୍ରର ଅଧିକାର । କିନ୍ତୁ ଚନ୍ଦ୍ରର ଏକ ଶ୍ରୀ ଶ୍ରୀ

ଶାନ୍ତ ସମ୍ପତ୍ତି ହିଁ ଶାନ୍ତ ସମ୍ପତ୍ତି ବାବ

ଶାନ୍ତ ଅଛି ।-

50	tumbha-r <i>your</i>	sampatti <i>wealth</i>	khāi <i>having-eaten</i>	pakāi-achhi, <i>has-wasted,</i>	tumbhē <i>you</i>		
	tāhā-lāgi <i>him-for</i>	uttama <i>excellent</i>	khādya <i>food</i>	prastut <i>ready</i>	kari-achha.' <i>made-have.'</i>		
	Tahī-rē <i>Thereon</i>	sē <i>he</i>	kahilā, <i>said,</i>	'bāp, <i>'my-dear-son,</i>	tumbhē <i>you</i>	sabu <i>all</i>	
	samaya-rē <i>time-in</i>	āmbha <i>my</i>	saṅga-rē <i>company-in</i>	achha, <i>are,</i>	ār <i>and</i>		
	āmbha-r <i>mine</i>	jāhā <i>what</i>	kichhi <i>anything</i>	achhi, <i>is,</i>	samasta <i>all</i>	tumbha-ra; <i>yours (is) ;</i>	
55	kintu <i>but</i>	ānanda <i>rejoicing</i>	karā, <i>making,</i>	ō <i>and</i>	ullaṣita <i>merry</i>	huyā <i>being</i>	saṅgat <i>proper</i>
	hēu-achhi, <i>being-is,</i>	kāraṇ <i>because</i>	tumbha-r <i>your</i>	ēi <i>this</i>	bhāi <i>brother</i>	mari <i>having-died</i>	
	jāi-thilā, <i>gone-was,</i>	bañchi-achhi; <i>survived-has ;</i>	haji <i>having-been-lost</i>	jāi-thilā, <i>gone-was,</i>	pāoyā <i>found</i>		
	jāi-achhi.' <i>gone-is.'</i>						

३५



## BHATRĪ.

The Bhatrās or Bhat'rās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhat'rās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍs, and Bhatrī, or more properly Bhat'ri, their language, has hitherto been classed as a form of Gōṇḍi. I have been able to obtain very little information about the tribe. Sherring in his *Hindu Tribes and Castes* (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces* gives a few words of what he names Bhatráin, and more full particulars are given on p. 41 of Part II of the *Report* of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Parji and Bhatrī, which are treated as one and the same language. On p. 141 of the Census Report of the Central Provinces for 1891, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasfurd considers it to be a form of Halabi. The latter officer's *Report on the dependency of Bastar*<sup>1</sup> contains a Bhuttra or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oriyā, with a few Marāṭhī and Chhattisgarhī forms intermingled. It may be taken as the connecting link between that language and Halabi, which is a mixture of Marāṭhī and Chhattisgarhī. The specimens given in the Report of the Ethnological Committee are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Parji, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 29,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhat'rās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Dēva-Nāgarī, and not in the Oriyā character. A comparison with the list of words on pp. 441 and ff. will show that Marāṭhī forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance *ūkum*, not *hūkum*, is 'an order,' and *āchē*, not *achhē*, is 'is.' Compare *hōelā*, *haulā*, and *ōelā*, all meaning 'he' or 'I became.'

<sup>1</sup> Selections from the Records of the Government of India, Foreign Department, No. 39, Calcutta, 1863.

[No. 9.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

ORIYĀ.

BHATRĪ DIALECT.

(STATE BASTAR.)

कोनी मनुखर दुइ गोटा बेटा रला । हँय भीतर सान पीला बूवा-के बलला ये बूवा धन भीतर जे मोर भाग रले ता-के मो-के देस । तेवे हँय हँय-मन-के धन बाँट देला । खूब दिन ना होइ रला सान बेटा सब-के गोठको थाने बनाइ-करि दूरि देश उठि-गला और हँय ठाने फंदी होइ-करि दिन सारते आपनार धन-के उड़ाइ-देला । जेवे हँय सब-के सारला तेवे हँय राज-में बहुत भूख पड़ला और हँय गरीब होइला । और हँय पुरयो कहारो घरे जाइ-करि गोठकोर घरे थेवला । हँय मनुख आपनार बेड़ा-में बर्या चरायके पठाइला । और हँय जे गोटा-के बर्या खायतो-रला ता-के खाइ-करि पेट भरवा काजे खोजते-रला । और कोई ता-के काई ना देते-रला । तेवे ता-के चेत पड़ला और हँय बलला मोर बूवा घर कतेक भूती लोगर खाइवार ठाने बाचसी आसे और मैं भूखे मरबी आचे । मैं उठि करि मोर बूवा लगे जीबी और ता-के बलबी ये बूवा भगवानर जकुम ना मानलु और तमर पूरे पाप करली । फेर तमर बेटा बलवार डौल ना ओइला । मो-के आपनार भुतिआर संग-में गोठ-के समान बनाइ-दीयास । तेवे हँय उठि-करि आपनार बाप लगे गला । तेवे हँय खूबे दूर रला तेवे तार बाप ता-के देख-करि मया करला औरि पराइ-करि तार टोडरा पोटा-करि चुमला । बेटा ता-के बलला बूवा मुये भगवानर जकुम ना मानली और तुम्हर पूरे पाप करली औरि मैं तुम्हर बेटा बोलाप्रवार डौल ना होला । बूवा आपनार कबाड़ी-के बलला सब-ले नगद फटई हिटाइ-करि ता-के पिँधाहा औरि तार हाथे मुन्दी और गोड़े पन्हई पिँधाहा । और अभी खार्ड-करि हरिख करबू । मोर बेटा मरि-रला फेर जीव पड़ला । हजि-जाइ-रला फेर मिलला । तेवे हँय हरिख करबा-आचत ॥

तार बड़े बेटा बेड़ा में रला । औरि जेवे हँय आसबा बेरा घर कठा अमरला बाजार नाचर गजर सुनला । और हँय कबाड़ी भीतर गोठक-

माने बुलाइ-करि पचारला ए काए-गोटा आय है । हके बलला तुम्हर भाई  
 आसला-आचे और तुम्हर बाप नंगद राँधा बनाइला अतक आने की हके  
 नौको पाइला । हतौले हँय रोस करला भीतरी जीवार मन ना करला ।  
 तार बूवा बाहर आसि-करि ता-के मनाएला । हँय तार बूवा बलला देखो  
 मैं अतक बरस-ले तुम्हर सेवा करबी-आचे आउरि तुम्हर जकुम-के केवे  
 ना पेलली । आउरि तुम्ही मो-के केवे गोठक मेड़ा पीला बले ना देलीस  
 की मैं मोहरी मैतर संगे हरिख करती । हतौले तुम्हर ए बेटा किसबिन संगे  
 तुम्हर धन खाइ-पकाएला जड़क दाँई आसला अड़क दाँई तुम्ही तार  
 काजे नगद राँधा बनाइलास । बूवा ता-के बलला ए बेटा तुय मोर संगे  
 संग आचिस । जे मोर आए हँय तोहरी आए । तेवे आनन्द और हरिख  
 होप्रवार आए कमतार तोर भाई मरि रला फेर जीवला हजि रला फेर  
 मिलला ॥

[No. 9.]

## INDO-ARYAN FAMILY.

## EASTERN GROUP.

## ORIYĀ.

BHATBI DIALECT.

(STATE BASTAR.)

## TRANSLITERATION AND TRANSLATION.

Kōni manukhar dui gōtā bētā ralā. Hāy bhitar sān  
*A-certain man-of two individuals sons were. Them among the-younger*  
 pilā būbā-kē bal<sup>l</sup>ā, 'yē būbā, dhan bhitar jē mōr bhāg  
*child the-father-to said, 'O father, the-wealth amidst what my share*  
 ralē tā-kē mō-kē dēs.' Tēbē hāy hāy-man-kē dhan bāṭi  
*may-be that me-to give.' Then he them-to the-wealth having-divided*  
 dēlā. Khūb din nā hōi ralā sān bētā sab-kē got<sup>k</sup>i  
*gave. Many days not having-been were the-younger son everything one*  
 thānē banāi-kari dūr dēs uṭhi galā, aur hāy  
*place-in having-made a-far country(-to) having-arisen went, and that*  
 thānē phandī hōi-kari, din sār<sup>t</sup>ē, āp<sup>n</sup>ār dhan-kē urāi-dēlā.  
*place-in debauched having-become, days spending, his-own wealth squandered.*  
 Jēbē hāy sab-kē sār<sup>l</sup>ā, tēbē hāy rāj-mē bahut bhūkh par<sup>l</sup>ā, aur  
*When he everything spent, then that kingdom-in much hunger fell, and*  
 hāy garib hōelā. Aur hāy pur<sup>t</sup>hi kahārī gharē jāi-kari  
*he poor became. And that country some house-in having-gone*  
 got<sup>k</sup>kōr gharē theb<sup>l</sup>ā. Hāy manukh āp<sup>n</sup>ār bēṛā-mē  
*of-a-certain-man the-house-in joined-himself. That man his-own field-in*  
 baryā charāy-kē paṭhāelā. Aur hāy jē gōtā-kē baryā khāy<sup>t</sup>ō-ralā,  
*swine feeding-for sent(-him). And he what things the-swine eating-were,*  
 tā-kē khāi-kari pēt bhar<sup>b</sup>ā kājē khoj<sup>t</sup>ē-ralā. Aur kōi  
*those having-eaten his-belly filling for wishing-was. And any-one*  
 tā-kē kāi nā dētē-ralā. Tēbē tā-kē chēt par<sup>l</sup>ā, aur hāy  
*him-to anything not giving-was. Then him-to sense fell, and he*  
 bal<sup>l</sup>ā, 'mōr būbā ghar katek bhūti lōgar khāibār thānē  
*said, 'my father('s) house(-in) how-many hired persons-of eating-of than*  
 bāch<sup>s</sup>i āsē, aur māi bhūkhē mar<sup>b</sup>i-āchē. Māi uṭhi-kari mōr  
*excess comes, and I hunger-by perishing-am. I having-arisen my*  
 būbā lagē jībī, aur tā-kē bal<sup>b</sup>i, "Yē būbā, Bhagawānar  
*father near will-go, and him-to I-will-say, "O father, God-of*  
 ākum nā mān<sup>l</sup>u, aur tamar purē pāp kar<sup>l</sup>i. Phēr tamar  
*the-command not obeyed, and thee-of before sin I-did. Any-more thy*  
 bētā bal<sup>b</sup>ār dāul nā oelā. Mō-kē āp<sup>n</sup>ār bhutiār  
*son being-called-of worthy not I-became. Me thine-own hired-servants-of*

sang-mē gōṭ-kē saniān banāi-diyās.”” Tēbē hāy uṭhi-kari āp<sup>a</sup>nār  
*company-in one like make.”” Then he having-arisen his-own*  
 bāp lagē galā. Tēbē hāy khūbē dūr ralā tēbē tār bāp tā-kē  
*father near went. Then he very distant was then his father him*  
 dēkhi-kari mayā kar<sup>a</sup>lā, auri parāi-kari tār ṭoḍ<sup>a</sup>rā poṭāri-kari  
*having-seen compassion made, and having-run his neck having-embraced*  
 chum<sup>a</sup>lā. Bētā tā-kē bal<sup>a</sup>lā, ‘būbā, muyē Bhagawānar ūkum nā  
*kissed. The-son him-to said, ‘father, I God-of the-command not*  
 mān<sup>a</sup>li, aur tumhar pūrē pāp kar<sup>a</sup>li, auri maī tumhar bētā bolāebār  
*obeyed, and thee-of before sin did, and I thy son being-called-of*  
 ḍaul nā haulā.’ Būbā āp<sup>a</sup>nār kabārī-kē bal<sup>a</sup>lā, ‘sab-lē nagad  
*worthy not became.’ The-father his-own servants-to said, ‘all-than good*  
 phatāi hitāi-kari tā-kē pīdhāhā; auri tār hāthē mūḍī aur  
*robe having-brought-forth him-to put-on; and his hand-on a-ring and*  
 gōrē panhai pīdhāhā. Auri amī khāi-kari harikh kar<sup>a</sup>bū. Mōr  
*feet-on shoes put-on. And we having-eaten rejoicing will-do. My*  
 bētā mari-ralā, phēr jiw-par<sup>a</sup>lā; haji-jāi-ralā, phēr mil<sup>a</sup>lā.’ Tēbē  
*son dead-was, again alive-has-become; lost-gone-was, again was-found.’ Then*  
 hāy harikh kar<sup>a</sup>bā āchat.  
*they rejoicing doing were.*

Tār barē bētā bēṛā-mē ralā. Auri jēbē hāy ās<sup>a</sup>bā  
*His elder son the-field-in was. And when he coming (-of)*  
 bēṛā ghar kathā amar<sup>a</sup>lā, bājār nāchar gajar  
*time(-at) the-house near approached, music-of dancing-of noise*  
 sun<sup>a</sup>la. Aur hāy kabārī bhītar gōṭak mānē bulāi-kari  
*he-heard. And he the-servants among a-certain man having-called*  
 pachār<sup>a</sup>lā, ‘Ē kāē gōṭā āy-hai?’ Hakē bal<sup>a</sup>lā, ‘tumhar bhāi  
*enquired, ‘This what thing is-being?’ Him-to he-said, ‘thy brother*  
 ās<sup>a</sup>lā-āchē, aur tumhar bāp naṅgad rādhā banāilā, atak ānē  
*has-come, and thy father excellent feast made, this because*  
 kī bakē nīkō pāilā.’ Hatī-le hāy rīs kar<sup>a</sup>lā; bhītarī  
*that him safe he-found.’ But he anger made; within*  
 jibār man nā kar<sup>a</sup>lā. Tār būbā bāhar āsi-kari tā-kē  
*going-of mind not he-made. His father outside having-come him*  
 manāelā. Hāy tār būbā bal<sup>a</sup>lā, ‘dēkhō, maī atak baras-lē  
*entreated. He his father said, ‘see, I so-many years-from*  
 tumhar sēwā kar<sup>a</sup>bī-āchē, āuri tumhar ūkum-kē kēbē nā pel<sup>a</sup>li.  
*thy service am-doing, and thy command ever not disobeyed.*  
 Auri tumhī mō-kē kēbē gōṭak mēṛā-pilā balē nā dēlis kī  
*And thou me-to ever a-single goat-young-one even not gavest that*  
 maī moh<sup>a</sup>rī maītar saṅgē harikh kar<sup>a</sup>ti. Hatī-lē tumhar  
*I my friends with rejoicing might-have-made. But thy*

ē bēṭā kis'bin saṅgē tumhar dhan khāi-pakāelā, jaraḥ-dāi ās'la,  
*this son harlots with thy wealth has-devoured, as-soon-as he-came,*  
 arak-dāi tumhi tār kājē nagad rādhā banāilās.' Būbā  
*so-soon thou his sake-for an-excellent feast madelest.' The-father*  
 tā-kē bal'lā, 'ē bēṭā, tuy mōr saṅgē-saṅg āchis; jē mōr  
*him-to said, 'O son, thou me-of with art; what mine*  
 āē, hāy toh'rī āē. Tēbē ānand aur harikh hōebār  
*is, that thine-even is. Then merriment and rejoicing being-of (propriety)*  
 āē, kam'tār tōr bhāi mari-ralā, phēr jiw'lā; haji-ralā, phēr  
*is, because thy brother dead-was, again lived; lost-was, again*  
 mil'lā.  
*was-found.'*



# LIST OF STANDARD WORDS AND SENTENCES IN ORIYĀ.

English.	Oriyā (Standard of Puri).	Bhatri.
1. One . . . .	Eka . . . .	Goṭak.
2. Two . . . .	Dui . . . .	Dui gōṭā.
3. Three . . . .	Tini . . . .	Tin.
4. Four . . . .	Chāri . . . .	Chār.
5. Five . . . .	Pācha . . . .	Pāṣ.
6. Six . . . .	Chha . . . .	Chhē.
7. Seven . . . .	Sāta . . . .	Sāt.
8. Eight . . . .	Āṭha . . . .	Āṭh.
9. Nine . . . .	Naa . . . .	Nan.
10. Ten . . . .	Daśa . . . .	Das.
11. Twenty . . . .	Kodīe . . . .	Bis.
12. Fifty . . . .	Pachās . . . .	Pachās.
13. Hundred . . . .	Śaś . . . .	San.
14. I . . . .	Mū . . . .	Mui.
15. Of me . . . .	Mōra . . . .	Mōṭṣō ( <i>Marāṭhi genitive</i> )
16. Mine . . . .	Mōra . . . .	Mōṭṣō.
17. We . . . .	Āmbhēmānē . . . .	Hami.
18. Of us . . . .	Āmbhamānankara . . . .	Hamar.
19. Our . . . .	Āmbhamānankara . . . .	Hamar.
20. Thou . . . .	Tū . . . .	Tui.
21. Of thee . . . .	Tōra . . . .	Tuiṣō ( <i>Marāṭhi genitive</i> )
22. Thine . . . .	Tōra . . . .	Tōr ( <i>Oriyā genitive</i> ).
23. You : . . . .	Tumbhē . . . .	Tui, tumi.
24. Of you . . . .	Tumbhar . . . .	Tuiṣō ( <i>Marāṭhi genitive</i> ).
25. Your . . . .	Tumbhar . . . .	Tumhar ( <i>Oriyā genitive</i> ).

English.	Oṛiyā (Standard of Puri).	Bhatṛi.
26. He . . . . .	Sē . . . . .	Hun, hāy.
27. Of him . . . . .	Tahāra . . . . .	Hun-kē ( <i>Ohhattisgarhī genitive</i> ).
28. His . . . . .	Tahāra . . . . .	Hun-kē.
29. They . . . . .	Sēmāne . . . . .	Hun-man, hāy-man.
30. Of them . . . . .	Sēmānākara . . . . .	Hun-man-kē.
31. Their . . . . .	Sēmānākara . . . . .	Hun-man-kē.
32. Hand . . . . .	Hāta . . . . .	Hāth.
33. Foot . . . . .	Pāda . . . . .	Pāy.
34. Nose . . . . .	Nāka . . . . .	Nāk.
35. Eye . . . . .	Ākhi . . . . .	Ākhi.
36. Mouth . . . . .	Pāṭi . . . . .	Mū.
37. Tooth . . . . .	Dānta . . . . .	Dāt.
38. Ear . . . . .	Kāna . . . . .	Kāu.
39. Hair . . . . .	Bāla or kēśa . . . . .	Kēs.
40. Head . . . . .	Muṇḍa . . . . .	Muṇḍ.
41. Tongue . . . . .	Jibha . . . . .	Jibh.
42. Belly . . . . .	Pēṭa . . . . .	Pet.
43. Back . . . . .	Piṭhi . . . . .	Piṭh.
44. Iron . . . . .	Luhā . . . . .	Lohā.
45. Gold . . . . .	Sana . . . . .	Sōn.
46. Silver . . . . .	Rūpā . . . . .	Rūp.
47. Father . . . . .	Bāpa . . . . .	Bābā.
48. Mother . . . . .	Mā . . . . .	Āyā.
49. Brother . . . . .	Bhāi . . . . .	Bhāi.
50. Sister . . . . .	Bhāṇi . . . . .	Bahin.
51. Man . . . . .	Manushya . . . . .	Manukh.
52. Woman . . . . .	Mālikinī . . . . .	Bāih.



English.	Oṛiyā (Standard of Pari).	Bhetri.
53. Wife . . .	Māipa . . .	Bāil.
54. Child . . .	Pilā . . .	Lēkā.
55. Son . . .	Puā . . .	Pilā.
56. Daughter . . .	Jhia . . .	Lēki.
57. Slave . . .	Dāsa . . .	Kabāḍi.
58. Cultivator . . .	Chashā . . .	Kisān.
59. Shepherd . . .	Mēṇḍha-rākhuāla . . .	Dhōra.
60. God . . .	Paramēśwar or Īśwar . . .	Bhag'wān.
61. Devil . . .	Asura or Saitān . . .	Dūmā.
62. Sun . . .	Sūriya . . .	Sūroj.
63. Moon . . .	Chandra . . .	Chāndā.
64. Star . . .	Tārā or tarā . . .	Tārā.
65. Fire . . .	Nī . . .	Jōy.
66. Water . . .	Pāpi . . .	Pāni.
67. House . . .	Ghara . . .	Ghar.
68. Horse . . .	Ghōḍā . . .	Ghōḍā.
69. Cow . . .	Gāi . . .	Gāy.
70. Dog . . .	Kukkura . . .	Kukūr.
71. Cat . . .	Bilēi . . .	Bilai.
72. Cock . . .	Kukudā . . .	Gānjā.
73. Duck . . .	Pāti-hangaa . . .	Hāsa.
74. Ass . . .	Gadha . . .	Gad'hā.
75. Camel . . .	Ōṭa . . .	Hāt.
76. Bird . . .	Chadhēi . . .	Chiral.
77. Go . . .	Jāa . . .	Jānā (' infinitive).
78. Eat . . .	Khāa . . .	Khānā.
79. Sit . . .	Basa . . .	Bas.

English.	Oṛiyā (Standard of Puri)	Bhatṛi.
80. Come . . . .	Āsa . . . .	Āw*ṭā.
81. Beat . . . .	Mara . . . .	Pōṭ'nā.
82. Stand . . . .	Thiā hua . . . .	Thiyā.
83. Die . . . .	Mara . . . .	Marūn-gēlā ( <i>Marāṭhī past tense</i> ).
84. Give . . . .	Dia . . . .	Dēun-dēa.
85. Run . . . .	Daūda . . . .	Parā.
86. Up . . . .	Uparē . . . .	Up'rē.
87. Near . . . .	Nikūtarē . . . .	Lagē.
88. Down . . . .	Talē . . . .	Khālē.
89. Far . . . .	Dūra . . . .	Khubē dūr.
90. Before . . . .	Āgē . . . .	Āgē.
91. Behind . . . .	Pachhē . . . .	Pāṭ'batē.
92. Who . . . .	Kiē . . . .	Kaun.
93. What . . . .	Kaana . . . .	Kaun.
94. Why . . . .	Kahūki . . . .	Kāy-kājē.
95. And . . . .	Ebang . . . .	Aur.
96. But . . . .	Kintu . . . .	...
97. If . . . .	Jadi . . . .	...
98. Yes . . . .	Hā . . . .	Hōy.
99. No . . . .	Nāhī . . . .	Nāhī.
100. Alas . . . .	Hāya . . . .	Āhā.
101. A father . . . .	Ēka bāpa . . . .	Bābā.
102. Of a father . . . .	Ēka bāpara . . . .	Bāp-tāō. <sup>1</sup>
103. To a father . . . .	Ēka bāpa-ku . . . .	Bāp-tāō.
104. From a father . . . .	Ēka bāpa-thāru . . . .	Bāp-lagēlē.
105. Two fathers . . . .	Dui bāpa . . . .	Duīg 3ṭā bāp.
106. Fathers . . . .	Pitṛu-lōka . . . .	Bābā-man.

<sup>1</sup> Here, and elsewhere in the list, Marāṭhī forms are given, but Oṛiyā ones are also used. See, for instance, the specimen.

English.	Oriyā (Standard of Paris).	Bhatī.
107. Of fathers . . .	Pitru-lōkaṅkara . . .	Bābā-man-taṣ.
108. To fathers . . .	Pitru-lōkaṅku . . .	Bābā-man-taṣ.
109. From fathers . . .	Pitru-lōkaṅka-ṭhāru . . .	Bābā-man-lagēlē.
110. A daughter . . .	Gōpiē jhia . . .	Lēki.
111. Of a daughter . . .	Gōpiē jhiara . . .	Lēki-taṣ.
112. To a daughter . . .	Gōpiē jhia-ku . . .	Lēki-taṣ.
113. From a daughter . . .	Gōpiē jhia-ṭhāru . . .	Lēki-lagēlē.
114. Two daughters . . .	Jōpiē jhia . . .	Dui gōṭā lēki.
115. Daughters . . .	Jhia-mānē . . .	Lēki-man.
116. Of daughters . . .	Jhia-mānāṅkara . . .	Lēki-man-kē.
117. To daughters . . .	Jhia-mānāṅku . . .	Lēki-man-kē.
118. From daughters . . .	Jhia-mānāṅka-ṭhāru . . .	Lēki-man-lagēlē.
119. A good man . . .	Japē bhala lōka . . .	Nikō manukh.
120. Of a good man . . .	Japē bhala lōkara . . .	Nikō manukh-taṣ.
121. To a good man . . .	Japē bhala lōka-ku . . .	Nikō manukh-taṣ.
122. From a good man . . .	Japē bhala lōka-ṭhāru . . .	Nikō manukh-lagēlē.
123. Two good men . . .	Dui japā bhala lōka . . .	Dui gōṭā nikō manukh.
124. Good men . . .	Bhala lōka-mānē . . .	Nikō manukh-man.
125. Of good men . . .	Bhala lōka-mānāṅkara . . .	Nikō manukh-man-taṣ.
126. To good men . . .	Bhala lōka-mānāṅku . . .	Nikō manukh-man-taṣ.
127. From good men . . .	Bhala lōka-mānāṅka-ṭhāru . . .	Nikō manukh-man-lagēlē.
128. A good woman . . .	Bhala māi piṭiē or japē bhala stri.	Nikō bāili.
129. A bad boy . . .	Japē manda bālaka . . .	Aḍṛā pilā.
130. Good women . . .	Bhala māikiniā-mānē or bhala stri-mānē.	Nikō bāili-man.
131. A bad girl . . .	Gōpiē manda bālikā . . .	Aḍṛā lēki.
132. Good . . .	Bhala . . .	Nikō.
133. Better . . .	Apekhyā kṛta bhala . . .	Khubē nikō.

English.	Oṛiyā (Standard of Puri).	Bhatṛi.
134. Best . . .	Sabu-ṭhāru bhala . . .	Jugē nikō.
135. High . . .	Uchcha . . .	Ūch.
136. Higher . . .	Uchchatara . . .	Khubē ūch.
137. Highest . . .	Uchchatama . . .	Jugē ūch.
138. A horse . . .	Gōṭiē ghōḍā . . .	Ghōḍā.
139. A mare . . .	Gōṭiē ghōḍī . . .	Ghōḍī.
140. Horses . . .	Ghōḍā-mānē . . .	Khubē ghōḍā.
141. Mares . . .	Ghōḍī-mānē . . .	Khubē ghōḍī.
142. A bull . . .	Gōṭāē saṇḍha . . .	Buyal.
143. A cow . . .	Gōṭāē gāi . . .	Gāy.
144. Bulls . . .	Saṇḍha-mānē . . .	Khubē buyāl.
145. Cows . . .	Gāi-sabu or gāi-mānē . . .	Khubē gāy.
146. A dog . . .	Gōṭiē kukkura . . .	Kukūr.
147. A bitch . . .	Gōṭiē māi kukkura . . .	Kut*ri.
148. Dogs . . .	Kukkura-sabu or kukkura-mānē . . .	Jugē kukūr.
149. Bitches . . .	Māi kukkura-sabu . . .	Jugē kut*ri.
150. A he goat . . .	Gōṭiē aṇḍirā chhēli . . .	Bōk*ṛā.
151. A female goat . . .	Gōṭiē māi chhēli . . .	Chhēri.
152. Goats . . .	Chhēli-sabu . . .	Jugē bōk*ṛā.
153. A male deer . . .	Gōṭāē aṇḍirā harīṇa . . .	Kōḍ*ṛā.
154. A female deer . . .	Gōṭāē māi harīṇa . . .	Kōḍ*ri.
155. Deer . . .	Harīṇa . . .	Jugē kōḍ*ṛā.
156. I am . . .	Mū huē, mū achhi, āmbhē hēū or āmbhē achhū . . .	Mui āsē.
157. Thou art . . .	Tū hua, achhu; tumbhē hua, achha . . .	Tui āsia.
158. He is . . .	Sē huē, achhi, huantī, achhantī . . .	Hun āsē.
159. We are . . .	Āmbhēmānē hēū, achhū . . .	Hami āchhū.
160. You are . . .	Tumbhēmānē hua, achha . . .	Tumī āchhat.

English.	Oriyā (Standard of Pari).	Bhatri.
161. They are . . .	Sēmānē huantī, achhanti . . .	Hun āś.
162. I was . . .	Mū thili . . .	Mui rālā.
163. Thou wast . . .	Tū thilu . . .	Tui rālā.
164. He was . . .	Sē thilā . . .	Hun rālā.
165. We were . . .	Āmbhēmānē thilū . . .	Hamī rālō.
166. You were . . .	Tumbhēmānē thilā . . .	Tumī rālā.
167. They were . . .	Sēmānē thilē . . .	Hun-man rālō.
168. Be . . .	Hua . . .	Hōun.
169. To be . . .	Hēbā-ku . . .	
170. Being . . .	Hēu . . .	
171. Having been . . .	Hōi . . .	
172. I may be . . .	Mū hōi pāri . . .	Mui hōy-dē.
173. I shall be . . .	Mū hēbi . . .	Mui hōibi.
174. I should be . . .	Mōra hēbā uchita . . .	Mui hōy-dē.
175. Beat . . .	Māra . . .	Mār <sup>a</sup> bi.
176. To beat . . .	Mārībā-ku . . .	Mār <sup>a</sup> bi.
177. Beating . . .	Māru . . .	Mār <sup>a</sup> tōr.
178. Having beaten . . .	Māri . . .	Māru bhātī.
179. I beat . . .	Mū mārē, māri . . .	Mui mār <sup>a</sup> bi.
180. Thou beatest . . .	Tū māru . . .	Tui mār <sup>a</sup> bi.
181. He beats . . .	Sē mārē . . .	Hun mār <sup>a</sup> ai.
182. We beat . . .	Āmbhēmānē mārū . . .	Hamī mār <sup>a</sup> bi.
183. You beat . . .	Tumbhēmānē māra . . .	Tumī mār <sup>a</sup> bi.
184. They beat . . .	Sēmānē māranti . . .	Hun-man mār <sup>a</sup> ai.
185. I beat ( <i>Past Tense</i> ) . . .	Mū mārili . . .	Mui mār <sup>a</sup> li.
186. Thou beatest ( <i>Past Tense</i> ). . .	Tū mārila . . .	Tui mār <sup>a</sup> li.
187. He beat ( <i>Past Tense</i> ) . . .	Sē mārila . . .	Hāy mār <sup>a</sup> li.

English.	Oṛiyā (Standard of Paṛi).	Bhatri.
188. We beat ( <i>Past Tense</i> ) .	Āmbhēmānē mārīlū .	Hami mār <sup>a</sup> lū.
189. You beat ( <i>Past Tense</i> )	Tumbhēmānē mārila .	Tumi mār <sup>a</sup> lū.
190. They beat ( <i>Past Tense</i> )	Sēmānē mārīlē . .	Hāy mār <sup>a</sup> las.
191. I am beating . .	Mū māṇuachhi . .	Mui mār <sup>a</sup> bi.
192. I was beating . .	Mū māruthili . .	Mui mār <sup>a</sup> tē rali.
193. I had beaten . .	Mū mārithili . .	Mui mār <sup>a</sup> li āyē.
194. I may beat . .	Mū māri pāri . .	Mui mārendē.
195. I shall beat . .	Mū māribi . .	Mui mār <sup>a</sup> bi.
196. Thou wilt beat . .	Tū māribu . .	Tui mār <sup>a</sup> bis.
197. He will beat . .	Sē māriba . .	Hāy mār <sup>a</sup> bis.
198. We shall beat . .	Āmbhēmānē māribū .	Hami mār <sup>a</sup> bū.
199. You will beat . .	Tumbhēmānē māriba .	Tumi mār <sup>a</sup> bās.
200. They will beat . .	Sēmānē māribē . .	Hāy man mār <sup>a</sup> bās.
201. I should beat . .	Mōra māribā uchita .	Mūi mārendē.
202. I am beaten . .	Mū mārā khāi . .	Mō-kē mār <sup>a</sup> lasat.
203. I was beaten . .	Mū mārā khāithili .	Mō-kē mārūn-rālā.
204. I shall be beaten .	Mū mārā khāibi . .	Mō-kē mār-dē.
205. I go . .	Mū jāi . .	Mui jāy-sē.
206. Thou goest . .	Tū jāu . .	Tai jāy-sē.
207. He goes . .	Sē jāē . .	Hun jāy-sē.
208. We go . .	Āmbhēmānē jāū . .	Hami jibū āchhē.
209. You go . .	Tumbhēmānē jāa . .	Tumi jibā ās.
210. They go . .	Sēmānē jānti . .	Hāy-man jibā āohhē.
211. I went . .	Mū jāithili, gali . .	Mui gēlō.
212. Thou wentest . .	Tū jāithilu, galu . .	Tai gēlō.
213. He went . .	Sē jāithilā, galā . .	Hun gēlō.
214. We went . .	Āmbhēmānē jāithilū, galū	Hami gēlū.

English.	Oṛiyā (Standard of Purī).	Bhatī.
215. You went . . .	Tumbhēmānē jāithila, gala	Tumi gēlās.
216. They went . . .	Sēmānē jāithila, galē	Hāy-man gēlāy.
217. Go . . . . .	Jāa . . . . .	Jās.
218. Going . . . . .	Jāu . . . . .	Jāsis.
219. Gone . . . . .	Jāi . . . . .	Gēlō.
220. What is your name ? .	Tumbhara nā kaapa ?	Tu-ṭaō nāy kāy ?
221. How old is this horse ?	Ē ghōḍāra bayasa kēṭe ?	Yē ghōḍā kit'lo barakh-ṭaō asē ?
222. How far is it from here to Kashmir ?	Kāsmīr ē-thāru kēṭe dūra ?	Yahālē Kāsmīr kit'lo dūr asē ?
223. How many sons are there in your father's house ?	Tumbha-bāpa-gharē kēṭeli pua achhanti ?	Tuṭaō bāp-gharē kit'rō lēkā asat ?
224. I have walked a long way to-day.	Mū ājī bēsi bāṭa chālīchhi	Mui āj lāpē dūr chalēn.
225. The son of my uncle is married to his sister.	Mōra khudutā-puā bhāi tāra bhaūni-ku bibhā hōi- achhi.	Mōṭaō kakāṭaō lēkāṭaō bibhā huntaō bahin sāngē hōli.
226. In the house is the sad- dle of the white horse.	Dhalā ghōḍāra jīn gharē achhi.	Ghar-bhitt'rē paṇḍrā ghōḍā- ṭaō khāṭhi asē.
227. Put the saddle upon his back.	Tā piṭhi-rē jīn kasha.	Hun-ṭaō pāt-ūṭ'rē kāṭhi-kē rākha.
228. I have beaten his son with many stripes.	Mū tā pua-ku bahut māra mārīchhi.	Mui hūn-ṭaō lēkā-kē khūbē mār'li.
229. He is grazing cattle on the top of the hill.	Sē pāḥaḍa upari gērū charān-achhi.	Huni gōḥṭikē hun tīk'rā up'rē charāy-si achhē.
230. He is sitting on a horse under that tree.	Sē gachha-mūlē gōṭhē ghōḍā uparē basi-achhi.	Huni hun rūkh-khālē ghōḍā-up'rē bas'la asē.
231. His brother is taller than his sister.	Tāhāra bhāi tāhāra bhaūni- thāru ḍēṅga.	Hun-ṭaō bhāi hun-ṭaō bahin- lē ḍēṅg asē.
232. The price of that is two rupees and a half.	Tāhāra dām adhēi ṭānkā	Hun-ṭaō mōl dui ruṭayā āṭh ānā asē.
233. My father lives in that small house.	Mōra bāpa sēhi sāna ghara- ṭi-rē rahē.	Mōṭaō bābā huni nāni ghar- mē rah-si achhē.
234. Give this rupee to him	Tā-ku ē ṭānkā dia	Yē ruṭayā hun-kē diyās
235. Take those rupees from him.	Tā-thāru sē ṭānkā-sabu nia	Hun ruṭayā-kē hun-sē māṅgā.
236. Beat him well and bind him with ropes.	Tā-ku khub māra ḍ daūḍi- rē bāndha.	Hun-kē khūb mārā aur ḍōṛi-sāngē bāndhā.
237. Draw water from the well.	Kua-ru pāni kāḍha . . .	Chūālē pāni nik'rāwā.
238. Walk before me . . .	Mō āga-rē chāla . . .	Mōṭaō purālē jāa.
239. Whose boy comes be- hind you ?	Tumbha pachha-rē kāhā pua āsu-achhi ?	Kōṭaō lēkā tumbhaō pāṭh'is jāy-si achhē.
240. From whom did you buy that ?	Kāhā-thāru tā-ku kinila ?	Tumbhi hunkē kī-ṭaō-lagēlē gēn'las ?
241. From a shopkeeper of the village.	Gāra jāṇē ḍōkāni-thāru	Gāō-ṭaō gōṭak rōj'gār- thān-lē.

## VOLUME V—PART II.

*Page 18, line 11.*—I find that Father Antonio's translation was not into Chhikā-chhikī Bōlī, but was into ordinary Western Hindi. For further particulars, see the Addenda Minora to page 96.

*Page 19, Heading IV.*—GENERAL LITERATURE. *Add* the following works dealing with Vidyāpati :—

NAGENDRA NATH GUPTA.—*Vidyāpati Thākur*. *Journal of the Asiatic Society of Bengal*, Vol. lxxiii, 1904, Part I, Extra Number, pp. 20ff.

” ” —*Vidyāpati Thākurer Padāvālī*.—No. 24 of the series entitled the *Baṅgiya-sāhitya-parishad Granthāvalī*. Calcutta B. S. 1316 (=1909 A. D.). This is a very complete edition of Vidyāpati's songs, in the Bengali character, and with a full Introduction in the Bengali language. An edition in the Nāgari character was published at Allahabad by the Indian Press in 1910.

GRIERSON, G. A.—*Vidyāpati Thākur*. *Journal of the Asiatic Society of Bengal*, New Series, Vol. I, p. 228. Remarks on Nagendra Nath Gupta's article in Vol. lxxiii, mentioned above.

*Page 19, line 20 from below.*—For ‘Vol. xxviii’, read ‘Vol. lxxviii’.

*Page 19, line 2 from below.*—For ‘vers.’ read ‘verse.’

*Page 25, line 11 from below.*—For ‘this cart,’ read ‘his cart’.

*Page 26, Pronouns.*—The honorific oblique singular of *i*, this, is *hin*’, and of *ō*, that, is *hun*’.

*Page 41, line 15.*—Since this was written, I have ascertained that the language of the western part of Mirzapur, including the Sadr Tahsil, and a part of Chunar Tahsil, is not Bhojpuri, but is the Awadhī dialect of Eastern Hindī. See Addenda Minora to Vol. VI, p. 1. The number of speakers of Awadhī in this tract is roughly estimated at about 350,000, and this amount should be deducted from the number of speakers of Bhojpuri in this volume.

*Page 44.*—In the table on this page, as explained in the Addenda to p. 41, alter the figures for Western Dialect from 3,939,500 to 3,589,500, and alter the Total from 16,776,937 to 16,426,937.

*Page 47.*—The following example of the use of the word ‘Bhojpuri’ may be added to those of ‘Poorbeea’ on this page :—

1789. Two days after, as a regiment of Sepoys on its way to Chunar-ghur, was marching through the City at daybreak, I went out, and was standing to see it pass by, the Regiment halted; and a few men from the centre ran into a dark lane, and laid hold of a hen and some roots: the people screamed. “Do not make so much noise,” said one of the men in his Bhojpooria Idiom; “we go to-day with the Franghees, but we are all servants (tenants) to Chāyt-Sing, and may come back to-morrow with him; and then the question will be not about your roots, but about your wives and daughters.” *Raymond*, Translation of the *Sir Mutagherin*, 2nd Ed., Translator's Preface, p. 8.



Page 96, line 8.—Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father H. Hosten, S. J. has very kindly communicated to me the following particulars:—He was Father Antonio Pezzoni, a Capuchin, who came to India in 1806. His translation was not into the Chhikā-chhikī dialect of Maithilī, but into ordinary Western Hindī, written in the Nāgarī character. It consisted of the Pentateuch, the Psalms, the Gospels, the Acts and the Epistles. He also wrote many works of Catholic devotion, and was engaged on a Latin-Hindōstānī dictionary when he died at Lugano in 1844. According to Dr. Long in the Calcutta Review<sup>1</sup>, the Rev. Dr. John, who wrote in 1809, mentioned the translations of the Gospels and the Acts, so that they must have been made within three years of Father Antonio's landing in India. He lived for many years in Bettiah, in the north of the Champaran District of Bihar, and there does not appear to be any record of his having made any lengthy stay in Bhagalpur. A copy of his Gospels and Acts (made in 1837) is still in Bettiah. Another copy is to be found in the Convent of the Native Nuns of Agra, and is dated 1844. Father Felix O. C., in a letter to 'The Examiner' (Bombay) published in the issue of December 13, 1913 (p. 495), states that he found a copy of the whole work in the Jesus and Mary Convent at Lahore, and that he had presented it to the Provincial of the Capuchins of the Swiss Province, Lucerne, where, at the time of his writing, it was kept. He had, moreover, in his own possession a copy of the manuscript of the New Testament only. Father Felix, in this letter, gives as a sample Father Antonio's version of the Magnificat. For further information, see also a letter from Father H. Hosten S. J. on pp. 435ff. of the 'Examiner' of November 1, 1913.

<sup>1</sup> Vol. V, p. 272. 1848. Not p. 722, as misprinted in the Text.

Page 238.—The following book gives specimens of the Sarwariā dialect:—

MANAN DWIVEDI GAJIPURI, PARĀDIL.—*Sarwariā* (A collection of folk tales and folk songs in Sarwariā dialect of Gorakhpur District). Printed at the Jārij (George) Printing Works, Benares, 1913.

Page 326, Nos. 14, 15, and 16, Maithilī column.—Older forms, now not used are *mê*, I, and *môr*, of me, mine.

Page 328, Nos. 14, 15, and 16, Bhojpuri column.—Older forms, not now in use, are *mê*, I, and *môr*, of me, mine.

Page 330, No. 35, Magahi column.—Read 'ākhi'.

Page 332, No. 35, Bhojpuri column.—Read 'ākhi'.

Page 333, No. 51, Nagpuriā column.—Read 'ād<sup>a</sup>mī'.

Page 334, No. 75, Maithilī column.—Read 'ū'.

Page 338, No. 86, Magahi column.—Read 'uppar'.

Page 338, No. 94, Magahi column.—For 'kāhe', read 'kāhē'.

Page 341, No. 82, Nagpuriā column.—For 'thāph', read 'thāph'.

*Page 342, No. 115, Magahī column.—For 'bētin', read 'bētin'.*

*Page 344, No. 131, Bhojpuri column.—For 'laṛākā', read 'laṛiki'.*

*Page 345, No. 129, Nagpuriā column.—For 'chōrā', read 'chhōrā'.*

*Page 350, No. 161, Maithilī column.—For 'thikāh', read 'thikāh'.*

*Page 350, Nos. 179 and 181, Magahī column.—For 'pita', read 'pita'.*

*Page 353, Nagpuriā column, No. 179, read 'mārō-nā'; No. 184, read 'mārai-nā'.*

*Page 358, No. 216, Maithilī column.—Read 'lokāni'.*

*Page 359, No. 215, Bhojpuri column.—For 'gāi', read 'gailā'.*

### ORIYĀ.

*Pages 367ff.*—I am indebted for the following corrected information regarding Oriyā to the kindness of Babu Monmohan Chakravarti, a gentleman who served as Deputy Magistrate and Deputy Collector for several years in Orissa and in the adjoining District of Midnapore.

*Page 367, lines 10ff of text from below.*—The number of speakers of Oriyā in Bimpur Thana of Midnapore is small. On the other hand there are many speakers of the language in Thana Narayangarh of that District. In the map facing p. 106 of Vol. V, Pt. I, the main language of the latter Thana is shown as South-Western Bengali. While this is correct, it must be understood that many speakers of Oriyā are to be found in the same tract.

*Page 368, line 2.*—I have fixed the point at which the southern limit of Oriyā touches the sea as near Barwa. This is so shown in the map facing page 367. Babu Monmohan Chakravarti is of opinion that it does not extend farther south than the station of Ichchapuram on the East Coast section of the Bengal-Nagpur Railway. Ichchapuram is marked 'Echapur' in the map facing page 367, and this would move the southern boundary of Oriyā about fifty miles to the north. My own statements on page 368 were based on reports received from Ganjam, and it is probable that between Barwa and Ichchapuram there is a debatable tract, in which both languages are spoken.

*Page 369, line 20.*—Regarding the Oriyā spoken in Cuttack Town, Babu Monmohan Chakravarti informs me that it has not been affected by Bengalisms. On the contrary, the speech of the Bengali settlers has been much changed by the surrounding Oriyā. The speech of the lower classes of the town has to some extent been affected by the bastard Urdū of the local Musalmāns, who represent settlers from up-country.

*Page 369, line 30.*—Babu Monmohan Chakravarti has given me the following additional notes on the Midnapore pronunciation:—‘I think the speech of Contai Thana is in its skeleton Oriyā, but is otherwise so modified by the adjoining Bengali, as to be called a Bengalized dialect of Oriyā. The speech in Narayangarh and in Dantan Thanas closely approaches the dialect of North Balasore. In Thanas Gopiballabhpur and Jhargaon the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Keunjhar Tributary States.’ Regarding the Oriyā of the south, he says, ‘The Oriyā speech of Berhampore [in Ganjam] and downwards looks also like a separate dialect, differing to some extent from the Standard’.

*Page 375.*—Add to Authorities, List A.

McPHERSON, SIR HUGH, K.C.I.E., C.S.I.—*The Oriyā Alphabet. Journal of the Bihar and Orissa Research Society*, Vol. X (1924), pp. 168ff. Contains a full account of the Alphabet, with specimens of all conjunct consonants.

*Page 378.*—Section on pronunciation. Babu Monmohan Chakravarti gives me the following additional information:—In ordinary talk no distinction is made between long and short *i* and *ī*, or between *u* and *ū*.

*Page 379, line 17.*—The statement about the southern pronunciation of ॐ and ॐ is incorrect. When between vowels in the same word, these letters are everywhere pronounced as *ra* and *pha* not as *da* and *dha*, respectively. The omission of a dot under them is purely a matter of writing, and does not indicate any variation of pronunciation. All that can be said about the southern pronunciation of these letters is that the further south we go, the stronger is the cerebralization. So also as regards the letter ॐ *la*.

*Page 380.*—**Pronouns.** In the colloquial language, *āmmāne* is commonly used for *āmbhē-mānē*, and *tumē* for *tumbhē-mānē*.

*Page 383.*—It should be noted that the specimen from Cuttack on this page is from the pen of Babu Monmohan Chakravarti, and is hence of special value.

*Page 398, line 22.*—Regarding the pronunciation of the cerebral ॐ *ra* in Puri, see the remarks on page 379. So also in regard to what is said about this letter in line 32, lower down. The Puri spelling *pardila* is merely an attempt to represent the sound of *paṛīla* in a new way.

*Page 425.*—Babu Monmohan Chakravarti informs me that this specimen from Dantan Thana of Midnapore is here and there Sanskritized, and is not in all places colloquial.

*Page 441.*—In the Addenda Majora will be found a Standard List of Words and Sentences in Oriyā which has been prepared by Babu Monmohan Chakravarti. It is more correct and is in a more colloquial style than that given on pp. 441ff.